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ABSTRACT

This collection serves as an interpretation of traditions, rituals, legacies, and the historical challenges associated with the University of Alabama. As such, it is a consolidated historical record of the cultural history of the university. The chapters are: (1) "Introduction" (Chad Caples, Lillie Hagood, Kurt Johnson, Anne Kanga, Julie Griffin Moore, Glenda L. Ogletree, Kevin Windham, and Peijun Zheng); (2) "The History of the A-book at The University of Alabama" (Lillie Hagood); (3) "'Corolla': Seeing Tradition Made" (Kevin Windham); (4) "'The Crimson White': A Changing Tradition" (William Shivers); (5) "Integration at The University of Alabama: First African American Student Admitted" (Joyce Coffey Grant); (6) "Joining Old Traditions with Ancient Traditions: How the Jewish Tradition Made a Place for Itself at The University of Alabama" (Kurt Johnson); (7) "We Are the World: The International Student Association (ISA) at The University of Alabama" (Anne Kanga); (8) "The Death of Racial Segregation in Alabama Football" (Chad Caples); (9) "The History and Development of Football Traditions at The University of Alabama" (Mike Aaron); (10) "Paint the Town Red: Homecoming History and Rituals at the Capstone" (B. J. Guenther and M. E. Spencer); (11) "Maintaining Tradition through Athletic Rivalries" (Lauren Taylor); (12) "Lasting Impressions: Igniting the Spirit" (Glenda L. Ogletree); (13) "The Crimson Men and Women" (Virginia Cole); (14) "The Million Dollar Band and All Its Glory" (Jennifer Fields Humber and Michael Ted Greer); (15) "The 'Legendary' University of Alabama" (Julie Griffin Moore); (16) "'The Machine'" (Chris Cribbs); (17) "Architecture Tells" (Peijun Zheng); and (18) "The Alabama Family" (Donna Ford Tipps). (SLD)

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THE TIDES OF TRADITION

Culture and Reform at

THE UNIVERSITY OF ALABAMA

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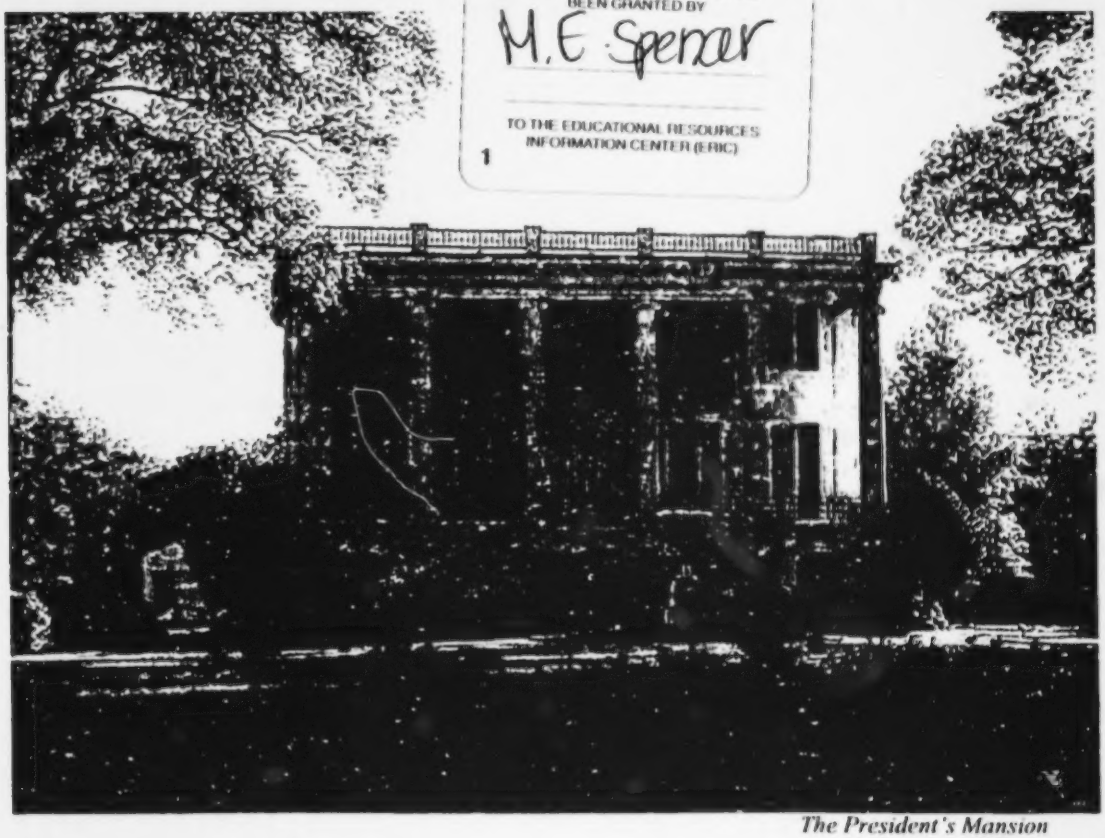

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Introduction

Chad Caples, Lillie Hagood, Kurt Johnson, Anne Kanga, Julie Griffin Moore, Glenda L. Ogletree, Kevin Windham, and Peijun Zheng
Edited by Chad Caples

American higher education is in a continual state of change to meet the demands placed upon the institution by society. There exists a great need to trace traditions back to their beginnings, to appreciate and understand them, and to recognize their influence upon those responsible for their perpetuation. While many traditions at The University of Alabama have evolved slowly over time, valuable information related to these traditions, particularly oral histories, may be lost if not preserved for posterity.

Since its establishment in 1831, The University of Alabama (UA) has remained an important symbol of many traditions in Alabama higher education. The University's situation in the Deep South lends it to being heavily influenced by many of the region's transforming social, political and religious values. Currently ranked among the top 50 universities in the United States, UA continues to transform itself from a regionally to a nationally recognized university. Many of UA's academic departments are members of national educational associations such as the University Council for Educational Administration (UCEA), a consortium of 67 major research universities in the U.S. and Canada whose dual mission is to improve the preparation of educational leaders and

promote the development of professional knowledge in school improvement and administration.

The evolution of many traditions at The University of Alabama embodies the cultural values of The University and region's past and points to the progressive direction of their future. The 170-year history of The University has left a very rich heritage. Unfortunately, there have not been any significant efforts to research these changing traditions to provide a comprehensive, detailed understanding of how important this heritage is to Alabama culture and that of American higher education. This project will truly be a task of new discovery.

The Tides of Tradition: Culture and Reform at The University of Alabama is as an interpretation of traditions, rituals, legacies, and the historical challenges associated with The University of Alabama. This collection serves as a consolidated historical record for educational practitioners, academics, members of the UA family, and all others interested in the rich cultural history of the university. Conscious of historical biases, the authors provide a historical perspective of the establishment of traditions at The University of Alabama, and illustrate how these traditions have shaped and defined the university's administration, faculty, staff, students, community and family.

The History of the A-Book

Lillie Hagood

Abstract

The A-Book, as the student handbook was called, was first introduced to students in the 1908-1909 academic year as a means of locating relevant information for University of Alabama freshmen. Since its inception in 1908, many changes are revealed in the types of student organizations by the differences in the handbooks from year to year. The first eight handbooks available are not compared and contrasted to emphasize the changes that occur in the content of the handbook. Of particular interest are the beginning of women's groups and the reflections of societal trends in early student life at The University of Alabama. The student handbook developed from a very small, pocket-sized book, yet served as a very useful resource for college students of the time. The history revealed through this handbook acts as a snapshot of what campus life was like and shows some of the rules that the entering freshmen class were expected to adhere. Traditions such as fraternities, faculty-involvement in student life, freshmen hazing ("Freshmen Rules"), and literary societies or student clubs (noting women's clubs) are all prevalent in the A-book. Each year that it was published, the student handbook changed drastically, with many additions, deletions, and special rules. Traditions in the type of

student organizations at The University of Alabama are reflected through this study of the earliest versions of the student handbook, and the changes that occurred as societal influences led directly to the formation of women's student organizations.

Collegial Atmosphere

As noted in the first handbook, "It will be published annually by the Student Christian Associations of the University," this confirms that the 1908-1909 A-Book was the first edition published (Snedecor, 1908, p. 11-12). Beginning with its first issue in 1908, The Alabama Handbook's purpose was to give general information in condensed form to the students at the opening of each University year. A page written by the college president, John W. Abercrombie, LL.D., stated there was a total enrollment of 898 students. Within this first edition, the collegial atmosphere of the University of Alabama is also described. The University is described as having approximately seven total buildings surrounding the University quadrangle, better known today as "the quad." The buildings were: Alva Woods Hall, Manly Hall, Clarke Hall, Garland Hall, Tuomey Hall, Barnard Hall, and The Astronomical Observatory. In addition to these were the President's Mansion, and faculty lived in housing in the on the sides of the quandrangle, in the front and two sides of the campus square. Construction was occurring at this period of time as well, as rebuilding was due to the destruction of all public buildings in 1865.

College Night was an important tradition, which occurred in the fall of 1908, and every student was invited to attend Clarke Hall. The exercises included speeches by old students, college songs, and yells (Snedecor, 1908, p. 6). Many members of the faculty were present at college night as there were twelve faculty total. Reconstruction generated

hope for educational advancement of women (Solomon, 1985). Simultaneously, the women's movement in the late nineteenth century expanded outside the suffrage organizations to the burgeoning women's clubs of the post-Civil War era: the Sorosis, the New England Women's Club, the Association for the Advancement of Women, and the Women's Christian Temperance Union, among others, all actively supported female education (Solomon, 1985).

Student organizations were few, and their scope was narrow. The Young Women's Christian Association (Y.W.C.A.) was organized on February 22, 1900, at the University of Alabama (Snedecor, 1908, p. 10). The committees of the Y.W.C.A. were: bible study, missionary, membership, devotional, finance, inter-collegiate, social, and musical. "It was assumed in the South… that the well-bred female would not teach school; rather, her education should fit her to be a lady- polished, competent, and subservient," (Solomon, 1985, p. 21). The activities of women's organizations reflected this belief. Interestingly, membership was open to all young women; however active membership was limited to those who were members of the Protestant Evangelical Churches.

There were only 5 college societies in 1908/1909: The Glee Club (in its third year), Dramatic Club (known as the Blackfriars—to perform annual Shakespeare's plays), Philomathic Literary Society, Kent Club and H.M. Somerville Club (for law students), and the Southern Inter-State Oritorical Association (for best orations). There were 10 fraternities, and newly developed, were 2 sororities: Kappa Delta founded in 1904, and Alpha Delta Phi founded in 1907. With the description of the campus size and

total enrollment, it is evident that the campus environment was collegial and centered exclusively on males.

College Societies to Organizations

In the 1909-1910 academic year handbook, two new buildings were erected, Comer and Smith Halls. There were no changes to the college societies; however their names were changed from college societies to organizations. With the exception of the Y.W.C.A., no other clubs related to women are mentioned in the handbook. Of particular interest is the "Hints" section (Barrow, 1909, p.8) in which every reference given to a student is stated as a college man.

The Student's Handbook of The University of Alabama 1913-1914 begins with the announcement of College Night, to be held in Morgan Hall (Poole & Williams, 1913, p. 2). This provided a means for freshmen to acclimate to college traditions. Sections in this handbook include: Greeting, Pointers, University Calendar, General Information, Points of Interest About the Campus, The Honor System, The University-Historical, and Directory (consisting of the President, Bursar's office, and three Deans). There were a total of thirty faculty members listed. Another section titled Board of Trustees, was described as a self-perpetuating body consisting of one member from each Congressional District, which controls the University (Poole & Williams, 1913, p. 16). The Governor of Alabama and the State Superintendent of Education were also Board members ex-officio. The Board ratifies the policies, manages the finances, and elects officers and professors. In fact, it is a legislative body for the University (Poole & Williams, 1913, p. 16). Political ties to the university are strong and influence the culture of the university. While many changes are noted in this edition, women's organizations do not change.

Several significant changes occurred in the 1915-1916 edition of the handbook. Student organizations began to focus more on a specific academic discipline. Other changes to the campus included the addition of Morgan Hall, which opened in 1911, the inauguration of George H. Denny as President of the University in 1912, and the Woman's Dormitory was built in 1914. There was an increase to 35 faculty members. A unique addition for freshmen was the introduction of the "Freshman Rules", adopted in 1914. The rules read as follows:

1. All Freshmen must wear the regulation green cap, bearing the letter "F" on the visor, on all occasions and until finals in May.

2. No Freshman will be allowed to attend any social function at the University or in Tuscaloosa before mid-year examinations.

3. No Freshman shall be seen in company with a young lady prior to mid-year examinations.

Note- All first year men shall be Freshmen unless they have as much as 8 points credit for their degrees (White & Waldhorst, 1915, p. 12).

It is interesting to note Freshmen Rule number two; the manner in which the rule transcends the university and pervades conduct in the community, further implying that the university's role paralleled that of a parent. Freshmen Rule number three implied that the focus at the beginning of the term was to be on academics, not on socializing with women. Although women in this period comprised a small percentage of college attendance, it appears that they were ostracized. According to Solomon (1985), the percentage of American women between the ages of eighteen and twenty-one who entered college doubled between 1910 and 1920, from 3.8 percent to 7.6 percent.

Student's interests were expanding and varying, thus student organizations grew in 1915-1916. The following list of all student organizations aims to provide depth and

understanding to the growing importance of extracurricular activities: The Dramatic Club, Glee Club, University Debating Council, The University Forum (organized in 1912), Medical Club (organized in 1914 for the Pre-Meds), Education Club, Engineers' Club (organized in 1913), Press Club (to study newspaper writing), 2 Literary Societies (Philomathic and Shackleford), University Band (organized in 1914), "A" Club (composed of men who have made their letter in one of the varsity teams), 3 Social Clubs (three dances by each per year: The Skulls, The Key-Ice, and The Arch), The Attic (nationally known as Sigma Upsilon- organized at UA in 1913 for literary excellence of junior status students), The Literesque (sophomore honor and literary society), Jasons (senior honor club based on all-round ability), Phi Beta Kappa (renewed in 1912, based on high excellence in scholarship and character with promise of future usefulness) (White & Waldhorst, 1915). With these new additions to student organizations comes yet another one, student government, which was established 1913-1914. There is no mention of the size of enrollment in this edition of the handbook. There is also no mention of any specific women's organizations, other than the Y.W.C.A.

By the 1917-1918 academic year the handbook grew larger in size, and included a University Calendar, an etching of the campus that can be used as a campus map, and a greeting from the University President, George H. Denny. Another difference to this handbook is the Schedule of Courses in Arts and Sciences that is an outline of classes, and is the only curriculum students can choose from. Rudyard Kipling's poem, "If" is also included. The poem signifies how to become a man, and places emphasis once again on the college man. The other sections of the handbook are composed of: Pointers, General Information, Points of Interest About the Campus, and The University-

Historical. Changes that occurred on campus were explained, such as in 1915 the Gymnasium and Athletic Field were completed, in 1916-17 Executive Military Training was installed (in the form of Reserve Officers Training Camp) and in 1916-1917 fraternity houses were brought to campus (Perry & Meriwether, 1917, p. 22). The President's Office was on the first floor of Manly Hall. The Directory section consisted of the President, Bursar's office, and four Deans. There is a section entitled, "Take It or Leave It," that addresses the difference of college life from what has been accustomed. The section also addresses the benefits of college life, as well as referring to being a Freshman as a rat, and emphasizing the need for intermingling among the other students (Perry & Meriwether, 1917, p. 22-23). The remaining sections are: Student Government, Y.M.C.A., Y.W.C.A., Suffrage Association, Girls' Athletic Association, Red Cross, and Athletic Association (Football, Baseball, Basketball, Track, Cross Country, Gymnasium, and Class Athletics). The Handbook describes itself under the publications section, "Otherwise known as the "Rat Bible", The Handbook is published by the Y.M.C.A. and presented to the students as a handy little book of facts, in hope that it will be of some service to them in university life," (Perry & Meriwether, 1917, p. 33-34).

Noticeable additions to the Y.W.C.A. are the Suffrage Club, founded approximately 1915, and the Girls' Athletic Association. Athletics seemed to expand during this time as well. Baseball, football, and basketball had been regular sports, but track, cross-country, as well as listings for gymnasium and class athletics were added to the handbook. "The Handbook" is now referred to as the "Rat Bible" for the freshmen. Publications such as The *Corolla* and *The Crimson White* had been circulating for quite some time, but this handbook now shows The Directory as a new addition, which was

distributed to students each year and contained students' names and addresses, both home and college.

Inclusion of Women in Literary Societies

Organizations listed in the 1917-1918 handbook were: Glee Club, Choral Club, The Blackfriars (formed in 1907), University Forum (organized in 1912), Tau Kappa Alpha (honorary debating fraternity), Medical Club, Alembic Club (chemical society), The Education Club, The Mathematics Club, Engineers' Club, A.I.E.E., (American Institute of Engineers, established at UA in 1915), Rifle Club (established in 1915), Literary Societies (the same two as previously mentioned, but now states that The Shackleford is open to co-eds) and University Band. Although women seemed to be slowly integrating into academic student organizations, the 1919-1920 handbook does not indicate gains in women's social student organizations. This edition begins with the University Calendar, Greetings, Pointers, Points of Interest About the Campus, The Honor System, and The University-Historical. The Directory consisted of the President, Bursar's office, and four Deans. Although the position of the Dean of Women existed, it was not categorized in the directory section. In 1916-1917 fraternity houses were brought to campus. Another section is called "Dormitory Dots" which posts quiet hours for the women. Men do not have such a section. Regarding athletics it seems as though baseball is becoming more popular at this point, due to the section called Mass Athletics. Again, the section that stands out in uniqueness is the "Concerning Freshmen" section, which states:

> Freshmen are required to wear uniform class caps. These caps are green in color with a one-inch yellow letter F above the brim. The style and shape are regulated

> annually by the executive committee. These caps must be worn from Monday following the opening of the University to the second night preceding final examinations of the college session. Members of athletic, dramatic, or glee clubs while absent from the University as members of such clubs are not required to wear the prescribed cap. Freshmen who violate these ruled are tried & punished by the executive committee or its authority (Merchant, 1919).

From this passage, one can clearly see the importance of athletics and participation in extracurricular activities. Association with any of these shows prestige, differential treatment, and a sense of school pride. There are also "rushing rules" in this section that goes so far as to give a date as to when fraternities can approach new men by invitation. More than half of the book is now taken up by advertisements. There are songs and yells, and it is obvious that memorizing these are desired, because there is a recitation schedule that ends with, "Get the Alabama Pep!" (Merchant, 1919). There are no changes to student organizations in this handbook.

The 1920-1921 handbook is larger than the previous additions. From the historical dates, in 1920 the Medical School was moved from Mobile to Tuscaloosa. A new section added to this handbook is "Right Relations Of Things" (Rose, 1920, p. 9). This section discusses the importance of a man putting studies first, and emphasizing that failure comes from basically a lack of studying. It also stresses the importance of forming these habits early on in the freshmen year, and how it might be regretful later if not. The need to mention academics probably stems from the fact that there is such an emphasis on social events, social clubs, and social[illegible]ation in general, that students at this time might have been deterring from their studies. An enormous amount of pride is

associated with athletics, as one page in the handbook is dedicated to announcing this. "Let's Go 'Bama – In 1919-1920 Alabama was champion of the South in football, cross-country and baseball- No other Southern school can boast of such a record," (Rose, 1920, p. 31). The page titled "Prizes" described medals, money, scholarships, and loving cups given for exceptional work in athletics, writing, and debating, and high scholarship grades (Rose, 1920, p. 32). The Penthalon Trophy and the Beatty Medal were named after Henry Beatty, a track athlete, for the purpose of encouraging all round track athletes. Athletics was starting to be associated with scholarships.

Separate Handbooks for Co-Eds

Of the utmost significance in the A-book is the division with the dividing page stating, "The Co-Ed's "Rat Bible." Being a department of the Handbook devoted to the young ladies of the University" (Pugh, 1920, p. 33). This Co-Ed's portion of the A-book includes the following sections: Student Government Association, Y.W.C.A., The Girl's Athletic Association (although it is mentioned that they have not played yet, and the sports mentioned are basketball and tennis), Big Sisters (Freshmen are paired with either a Junior or Senior), National League of Women Voters, and Literary Clubs (this year will be the initial year of three clubs which were organized among the girls) (Pugh, 1920, 33-39). Sororities listed were Kappa Delta, founded in 1903, Zeta Tau Alpha, founded in 1910, and Delta Delta Delta, founded in 1914 (Pugh, 1920, p. 18). Again, in this handbook there is the "Dormitory Dots!" section that posts quiet hours, and stresses cooperation with female students and the Dean of Women (Pugh, 1920, p. 39). Women are referred to as "Co-Eds" and a semester is referred to as a "session." The administration was comprised of: the President, Dr. George Denny, Bursar-Registrar's

Office, six Deans from the different schools, and the Dean of Women. Another interesting note is that there is not a Dean of Men (Rose, 1920, p. 10). In the previous edition of the handbook the Dean of Women was not included in the list of administrators. Due to the university being geared toward men, women were in such small numbers, and they were regarded as isolated. The American female was recognized as capable of being educated—up to a point. College was the point at which most Americans resisted, for before the Civil War the college was not considered a very appropriate place even for most American young men (Rudolph, 1962).

In 1924-1925, the handbook began with a section titled "Greetings", "The Spirit of Alabama", "Foreword", and "Things of Interest About The University" (Y.M.C.A., 1924, p. 6). Things of Interest About the University listed such things as: The Mound, The Avenue of Great Oaks, The Boulder, The Round House, Gorgas Oak and Home, The Observatory, The President's Mansion, Woods Hall, Smith Hall, Governor's Chair, The Governor's Mansion, The Old Capitol Building (Y.M.C.A., 1924, p. 6). One difference in this handbook is that there is not a historical section as there had been in the previous editions. There is also not a directory listing those working in administrative positions at the University (president, and the deans). College Night was still a custom at UA, and included attendance by the Y.M.C.A., Y.W.C.A., the Student Government, and faculty members. The Student Government Constitution, adopted in 1924, was included in this handbook (Y.M.C.A, 1924, p. 31-52). Again, there is a page titled, "Rules and Regulations Governing Freshmen," in which freshmen are defined as: "All first year men (except: 1. Those who have at least eight hours of college credit 2. Those who are at least 24 years of age. 3. Those who are married) entering the University shall be considered

Freshmen and are subject to any regulations relating to the Freshman class (Y.M.C.A., 1924, p. 54).

Athletics was still fast-pace in influence and importance, as there is a separate page for the schedule of games, and a place to keep the score. The student organizations were listed categorically as: Glee Club, The Blackfriars, University Band, Masonic Club, Erosophic Literary Society, Other Literary Societies, Professional Organizations, Honorary Organizations, Alabama Quadrangle, Jasons, Hypatians, Chi Delta Phi, Omicrom Delta Kappa, The Attic-Sigma Upsilon, The Literesque, Tau Pi Epsilon, Sigma Eta, Pi Mu Epsilon, Fraternities. Of this exhaustive list, those organizations that state they were mainly open to "girl students" were: Hypatians (similar to the Jasons), and Chi Delta Phi (sorority for authorship).

Conclusion

When listing student publications, "The Handbook" or "Rat Bible" described itself as: containing information which we hope will be helpful to the students- Keep your copy of the "Handbook"; it will make a suitable souvenir of a part of your college career (Y.M.C.A., 1924, p. 76). The significance of the A-book is evident in providing information to the incoming freshmen class. As a reference for the male college freshmen, it also unveiled the perspectives of those who were involved in its production, from the description of school spirit, to the list of student organizations it offered. The changes throughout the editions of the A-book illustrate the university's acceptance of women as part of their tradition. While the A-book is small in size, the information gathered is great in importance.

Notes on Methodology

Primary sources were used to compile this paper, from the original A-books published. Eight A-books were used beginning with the first edition through 1925. These editions were examined for regular features, additions from the previous year, and omissions from the previous year. The contents and changes involving the tradition of the A-book are discussed. Some editions were not available, which accounts for gaps between some of the A-books that are examined. To provide context, secondary sources were also used.

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Corolla: Seeing Tradition Made

Kevin Windham

In 1993, The University of Alabama's *Corolla* staff put together several internet web pages highlighting memorable and timeless moments from the yearbook's first one hundred years. Under a subtitle of *Free Speech*, John Leslie Hibbard, the first editor of the *Corolla* is quoted: "College Journalism is not play at all, but good, hard, honest work"(Free Speech, 2002) Hibbard, somewhat of a genius, died in 1893; however, "Foreshadowing the annual's perseverance through problems like small staffs and limited funds, the first *Corolla* was completed after [and despite of] Hibbard's death" (Free Speech, 2002). From the Latin *corona,* meaning wreath or garland, our version—COROLLA—means "little wreath." The 1893 edition's dedication proclaimed, "This new-comer seeking a way into your hearts, and more especially into your pocket-books, has been named the *Corolla*. It is the aim of the college annual to give a picture of the comings, goings and doings of the student during his sojourn here. The facts, fancies and foibles of the college boy are infinitely complex, and are worth catching on the wind and recording"(*Corolla*, 1893). Indeed, the *Corolla* had arrived, and today—in 2002—it is the oldest publication at The University of Alabama (UA). Withstanding time itself, the *Corolla* is not only a literary tradition but also a source in which to view The University's past. Moreover, the *Corolla* proves Capstone tradition(s) would not survive—much like Hibbard's college journalism—without hard work.

Through researching the first twenty-five volumes of the *Corolla,* the thesis that emerged was one of diligence—hard work. Athletes worked hard to establish a winning tradition, which is well known and revered today. Women worked hard to place themselves in the male dominated circles of college life; their struggle continues. The Administration, faculty, and staff struggled to create a summit of knowledge on Marr's Field. "Greekdom" established itself despite periodic administrative interference, to provide a community and make "college life" a more meaningful experience. Students worked hard for good marks and ultimately to graduate, all while living the college experience to its fullest. This chapter hopes to show that the changes in the *Corolla* between 1893 and 1918 are a direct reflection of the "hard work" these groups (and others) undertook to shape The University just as it attempted to mold the young men and women who entered its rolls. Separated into three major sections—Greekdom, Women, and College Life—other sections will provide anecdotal tales, which will also show the foundation of Alabama Tradition in some of its earliest years. The result, the outcome of these groups' actions—covert or not—is our University Tradition, our Tide Pride.

Greek Life

Greekdom has been a major force in student life at "Bama" since Delta Kappa Epsilon fraternity was founded in 1847. Following the DKE's lead, in 1856 Phi Gamma Delta appeared and was joined by Kappa Sigma in 1857. In that same year (1857) the University's administration passed anti-fraternity laws due to extreme hazing. The Civil War came to Tuscaloosa in 1864 and was disastrous, seeing Federal troops burn most of The University's buildings leaving only the Gorgas House, the President's Mansion, and the Little Round House. Following the Civil War, Greek life was revived on campus,

albeit secretively; despite their efforts fraternities were the target of an 1877 ban. Officially, according to the 1903 *Corolla,* there were no fraternities at Alabama between 1857 and 1885. The 1903 *Corolla* states that the "old" fraternities returned in 1885 and new ones quickly joined them. By 1893, there were six fraternities; a decade later, there were 146 men enrolled in nine fraternities (*Corolla*, 1903). In the last year in this study, 1918, there were 13 fraternities, which were overseen by a Pan-Hellenic Council.

Most of the *Corollas* were divided into sections. Each section was separated by a sketch such as this one from the 1907 volume.

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Alabama's "Co-Eds," were also eager to participate in "Greekdom." In 1903, the first sorority, Kappa Delta, was chartered at the Capstone. The formative years for university sororities were quite difficult, nonetheless, by 1911, sororities were well established. Making their mark on the Capstone and in campus life through staunch diligence, their hard work quickly paid off. In the 1911 *Corolla*, acknowledging their status as a hallmark of College Life, sororities were one of seven chapters in the annual. Two years later, the female Pan-Hellenic Council was founded to oversee the "Greek women"(*Corolla*, 1913). By 1918, 54 women were participating in four sororities: Kappa Delta, Zeta Tau Alpha, Delta Delta Delta, and Phi Beta Kappa.

Fraternities existed for several reasons. According to one of the *Corolla's* web pages paying tribute to the yearbook's legacy, coming under the rubric of *Greeks*, fraternities "began with the notion of the Southern knight, the model male who chivalrously courted Southern ladies and gave his all for the brotherhood"(Greeks, 2002). Greek societies gave students the opportunity to get together and share experience(s). Whatever the foundational motivations, Alabama's Greeks have not contributed to a completely positive atmosphere on campus, nor does the Greek system have a clear record. In 1909, the Skulls—an "elite political organization"—was established with twenty-one members and two leaders (Getting Together, 2002; *Corolla*, 1909). Three years later, Skull fraternity members chartered Theta Nu Epsilon, which became known as "The Machine." The Machine's activities at the Capstone have been well documented including a documentary by PBS. However, the Machine's Theta Nu Epsilon charter stated its purpose "was to positively influence the campus and the community, and that when it failed to do so, it should be disbanded"(Getting Together, 2002). Chris Cribbs provides an investigation for Tides of Tradition by specifically looking at some of the

"evils" associated with Theta Nu Epsilon, the Student Government Association (SGA) and the Machine; I will not undermine his work by commenting more.

Despite being outlawed since December 1898, a chief source of fun for upperclassmen in fraternities has historically been hazing. Although fraternities specialized in hazing it was upperclassmen (mostly seniors) who preformed most of the "Rat bashings" from 1893 to 1918. "RATS" was the affectionate (or not so affectionate) name given to freshmen at The University. In the 1901 *Corolla* a few "words of wisdom" appeared, describing the Rats:

> He is today what he was forty years ago, living monument to human frailty and humility. He is the meek and humble butt of all jokes, of all the persecutions that the futile brains of his fellow students can invent, yet he hears them all with martyr-like submission…But in spite, of the fact that he is green and uncouth, the Freshman is by no means an unimportant member of the student body, for upon him depends to a great extent the future welfare of his Alma Mater (Hard Knock Life, 2002).

Throughout the first twenty-five volumes of the *Corolla*, there are numerous references to freshman as "Rats" and it seemed that Rat-bashing was quickly becoming a tradition.

The Anti-hazing law of 1898, which has never been repealed, was protested of course; however, the group protesting the law is somewhat surprising—it was the Rats themselves. Rats "cheered their souls with dreams of the glorious future, when they, great and powerful 'old men,' could vent their righteous wrath upon the heads of a new generation of rats"(Hard Knock Life, 2002; *Corolla*, 1898). According to the 1899 *Corolla* and a *Corolla* web page entitled *A Hard Knock Life*, the editors lamented the freshmen's newly awarded freedom: "the Freshman now walks about with the dignity of

a Senior"(Hard Knock Life, 2002; *Corolla*, 1899). However Rat bashing, nor hazing stopped. The sophomores of 1899 "committed themselves to 'molding the characters of the new arrivals,' holding fast to the motto, 'Do unto others as others have done unto you'"(Hard Knock Life, 2002). Hazing and Rat bashing were indeed a part of college life and upperclassmen worked hard to avoid being caught for either offense. Furthermore, groups (upperclassmen and fraternity boys) continued to take it upon themselves to shape or mold the young men of The University. In 1901, the Bleaters Institute, a social club dedicated to crafting the freshmen character, compiled a litany of complaints for the *Corolla.* One member of Bleaters, "Baby" Hohart, stated there was "not enough hazing; rats run over old men"(Getting Together, 2002). Bringing together all the ethos surrounding hazing the Rats, a senior that is identified only as "T," wrote the following poem for the 1901 *Corolla.* He (or she?) titled it "Spare the Rod and Spoil the Rat":

Come here! Come here! You wretched rat,
Come here and sing for me.
You can't, you say? You Freshman, you,
Well, very soon we'll see.
Come here! Come here! You new man, you,
What makes you look so sad?
Don't spoil your face, you pretty boy,
You are a handsome lad.
With many a jest like these above,
And paddles well applied,
The Freshman here in days of yore
To please us always tried.
They sang, they danced, they hugged the stove,
They kissed each other, too;
They water brought as they were taught,
Rebellious ones were few.
But now, alas, those days are-gone,
The Freshmen now run wild,
The rod is spared, I fear me sore
That spoiled will be the child (Hard Knock Life, 2002).

From 1831 to 1918, as seen in the *Corolla*, Greek Life (including the hazing and Rat bashing) was under fire, but their (fraternities' and sororities') perseverance paid off,

and today Greek Life is as prevalent on campus as Alabama football or the Southern drawl.

The Co-Eds

We have already seen how the Co-Eds established themselves in sororities, however, their inclusion into the all-male world of higher education at UA was much more difficult. The University was sixty-one years old before the first female was enrolled. In 1892, Julia S. Tutwiler, daughter of Dr. Henry Tutwiler (the first chair of Ancient Languages at Alabama), petitioned the trustees and faculty to admit women. The governance and administration agreed but with strict guidelines. Describing the situation, another *Corolla* web page details how female students "were not allowed to attend classes with the young men or participate in the debates that played an important role in academic life"(Co-Eds, 2002). Continuing, the web cite notes, "Co-eds were required to wear corsets and crinolines, even while playing tennis, which was considered the only proper sport for a young lady"(Co-Eds, 2002). Furthermore, as seen in an advertisement for female applicants, the 1895 *Corolla* noted the Capstone sought "Young women of good character, who have attained the age of eighteen, may be admitted to The University, provided they are prepared to take up subjects of study not lower than those of the Sophomore class. They must reside in private families; but rooms for study during the study-hours of the day are provided at The University"(Co-Eds, 2002; *Corolla*, 1895). Women's struggle at the University was, and remains an uphill battle.

Anna Byrne Adams and Bessie Parker were two of the first females to reap the benefits of Tutwiler's efforts, entering Alabama in 1893. Quickly making the female presence felt, Miss Adams's is pictured alongside her peers of the Law School's 1895 senior class (*Corolla*, 1895). Parker was not to be outdone by Adams; she joined Adams

on *The Crimson White's* staff and both ladies appeared on the 1895 Honor Roll. Truly, each had an excellent academic career at the Capstone (Co-Eds, 2002). Another pioneering female student, Annie Searcy, dismissed the notion that female attendance would decline at the Capstone. Writing in the 1897 *Corolla* Searcy declared, "We do not think it will be so, but that year by year they will increase in numbers. Though we cannot vote or smoke cigars, we think that all the fields of knowledge should be open to every woman who wishes to explore them"(*Corolla*,1895).

Tutwiler, a leader in the founding of Alabama College (University of Montevallo), a prison reformer, and one-time President of Livingston (University of West Alabama), came to their aid once again. In 1898, she petitioned "President James Knox Powers to convert a professor's home into a dormitory [which was dubbed the Annex]"(Co-Eds, 2002). The 1899 volume's pages on the Co-Eds gives a history of "The Annex," and a web page drawing from the *Corollas* states, "Ten girls from Livingston moved in with their chaperone, Miss Sallie Avery. They did their own cooking and cleaning and entertained male visitors in the 'annex' on Sunday afternoons" (Co-Eds, 2002; *Corolla*, 1899). Having gained admittance and living accommodations, women's equity on campus was consistently an issue and the Co-Ed's hard work is documented throughout the *Corollas.*

The females were quick to make a stand academically as well as socially. Just decades after the Civil War, Suffragettes were in action on campus. Known as "the weaker sex" when it came to political issues or educational rights, Alabama's Co-Eds were nothing short of "revolutionists"(Co-Eds, 2002; *Corolla*, 1909). Women made better grades than the men, for example: in 1898 four of the six academic awards went to females; however, the women wanted their voting right. *Co-Eds Among the Cadets*—a *Corolla* web page—tells the tale best:

> a band of thirty-five Suffragettes marched to President John W. Abercrombie's office on January13, 1909. When he refused to let the women enter Rae Inez Parker handcuffed herself to the doorknob. That year's *Corolla* editor offered the following commentary: "Miss Parker reached the hearts of all who saw her by her deep, soulful eyes, which bespoke with their appealing glances that her heart was in the cause. After the crowd dispersed the knob had to be broken to secure her release."(Co-Eds, 2002).

Not directly linked to the Suffragettes, however, not excusing them, in 1901, fourteen incoming freshmen ladies received a letter from the administration. President Ambercrombie outlined three rules for the ladies:

> First, 'We think it best that you should wear a simple black uniform consisting of oxford cap and gown.' The purpose of this uniform was so that 'no one can accuse you of dressing with the view of attracting the attention of the young men.' Secondly, 'We think it best that you not attend dancing parties.' 'Social gatherings with both sexes' were also off limits. In addition, they were not allowed to 'walk to the city' alone.(Co-Eds, 2002).

The *Corolla* web page notes "This was somewhat of a catch-22, in that they were also restricted from walking to the city with young men"(Co-Eds, 2002).

Copied from the 1899 *Corolla*, this photograph shows the young ladies of the Julia S. Tutwiler Annex. They are (from left to right): Debardeleben, Mason, Ingersoll, Turk, M'Mahon, Bishop, Horn, and Bullock.

The administration was not the only "entity" alarmed by the females. Despite the Co-Eds show of force in-and-outside the classroom, unquotable quotes about females creep into the *Corollas*. In the 1903 volume, "The Spieler-Mademoiselle Louisa Crawford" was described: "Though young, this peculiar specimen of Nature's handiwork is endowed with a knowledge of every word in 'Webster's Unabridged' and a tongue with a capacity of 7,700,700 words per minute. Engineers have laid plans to stop the current of her tongue, but in vain, for like Tennyson's book, 'Men may come and men may go, But she goes on forever'"(*Corolla*, 1903). We have seen how some of the male clubs were secretive, however, when it came to women, the UA men were not as tight lipped. The 1899 *Corolla* list the members and objective of the Oily Man's Club; the object was "to hug all of the 'soft things'." When a member was successful "he

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immediately informed the other members, and they tried to do likewise." Yet another *Corolla* web page, *Getting Together* (2002), reads in part, "Billie Laslie, president of the freshman class of 1899, 'did not hug but one girl during the whole year, and she was the softest' thing in town. Thinking he had accomplished wonders he ran all the way to barrack to report to other members."

Beyond being members of the CW and tennis team, women became involved in other extracurricular activities. Women wrote, illustrated, and colored parts of the *Corolla*; the 1901 *Corolla*—the first *Corolla* in an 8 ½ by 11 inch format—gives a two-page credit to students responsible for various editorials and articles, most of which were written by women. By 1903, women were involving themselves in the traditional male sports such as baseball. Co-Eds began to appear in team photos as "Sponsors" for home games; their duties unfortunately were not listed. The most interesting female club, the Solemn Order of Idiots, is found in the 1910 *Corolla*. This organization's five members chose cabbage as their symbolic flower and the ladies appeared in the *Corolla* wearing dunce caps. Women were also members of the Blackfriars, the UA drama club, which traveled throughout the state giving performances such as *Twelfth Night*. The 1911 *Corolla* lent a page to the "Select Circle of the Sisterhood of Spinsters," and it included the "clubs" symbol, yell, motto, officers, color, and a roll of members. The following year, women cracked a proverbial glass ceiling with the formation of the UA women's basketball team. Women could also look to the *Corolla* for interesting reading and hints on social graces. The 1913 *Corolla* had literary articles entitled "Priss and Primp," and had pages for the "Beauty Department conducted by Maxie Rogers," the "Culinary Department," and had a page on "Fashion Hints."

What do the club memberships, sorority foundings, athletic teams, and academic struggles mean? Women wanted to be included in higher education. They fought battles

on every front that emerged: in academia, housing, athletics, literature, and social circles. Today, in the infant years of the twenty-first century, the women's tradition at Alabama is just as rich as the male tradition. Praise is due to these pioneering women.

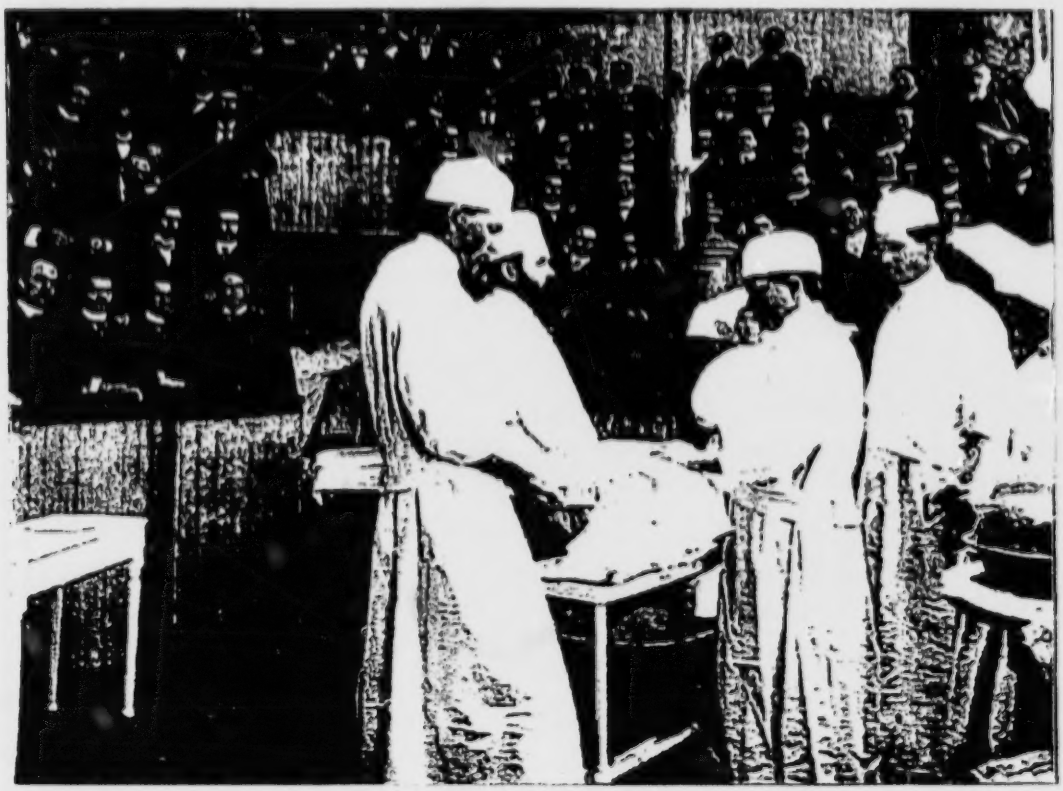
College Life

"College Life" is hard to define, however, it is what it is at any given time. College Life is defined by the student for the student; as an equation, it would take in the variables of administration, culture, politics, social current(s), and…history (e.g. tradition). Whatever College Life is during any era, it is the combination of two forces: one being top-down (administration to students) and the other being bottom-up (student to administration). When these two forces combine, compromise, or clash, the product left is College Life.

In 1897, the *Corolla* attempted to capture the facets of university life by providing a "Composite Picture" of students. The *Corolla* found the average age was eighteen, average weight was one hundred thirty-six pounds, and the mean height was five feet, eight inches. It further found that one-third of the students smoked tobacco and five percent chewed. Sixty-five percent took part in athletics and ninety-seven percent subscribed to *The Crimson White*. The academic year ran three terms and cost the student an average of $346.49 annually. And there were only four (4) Republicans on campus. These statistics are comical in many senses; however, they only pertain to the men on campus, because the *Corolla* stated it was "impossible to procure statistics for co-eds"(*Corolla*, 1897).

College Life, if it can be defined at all, can be described by looking at the clubs or organizations students belong to. Throughout the first twenty-five years of the *Corolla*, a variety of clubs existed and found their way into the beloved annual. From the legitimately academic literary societies, such as the Erosophic, Philomathic, and

Shackelford societies, to the less than reputable organizations such as the S.S.S.S.S.S's—whose sole mission was to stay one step in front of the professors—club involvement was a vital part of College Life (*Corolla*, 1895). Some of the more notable clubs (being defined by remaining on campus for extended periods of time) were—or continue to be—the Glee Club, YMCA, YWCA, Blackfriars, Kent Club, the Jasons, the SGA, and the Kent Club. Music found its way into many social functions, and without diminishing the research of Jennifer F. Humber and Ted Greer, who have a separate chapter in Tides of Tradition on the Million Dollar Band, musical groups are listed in several issues of the *Corolla*; there was a University Orchestra in 1911, and a "band" in1915.



The University of Alabama's Medical School was not located in Tuscaloosa, but in Mobile. This photograph, copied from the 1910 *Corolla*, shows the Surgical Clinic during an operation. Pictured (left to right) are: Drs. Jackson, Gay, Howard, and Mr. Lambert—an intern.

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While the more noble clubs, such as the German Club, the Parker Chess Club, the Key-Ice Club, the George A. Ketchum Medical and Surgical Society, and Phi Beta Kappa contributed to the academic traditions of the Capstone, other clubs were less interested in spending time on class lessons, in the library, or (when the military department was on campus) at drill. The clubs, some which have been mentioned before, included the Oily Man's Club, the Liar's Club, the Cupid Club, the Kazoo Club and the Big Eaters Club. Furthermore, there was the Varsity Bicycle Team, the Gulf States Intercollegiate Oratorical Association, and the Tobacco Association. Many of these organizations had a very short life, however, they made their mark on campus and in Capstone history. The Walking Club consisted of a group of dedicated Crimson Tide football fans that would walk to Birmingham to see the "Thin Red Line" battle the likes of Sewanee College or Washington and Lee (*Corolla*, 1895; *Corolla*, 1897). Less dedicated to exercising than the Walking Club, the Sons of Rest—mentioned in the 1895 and 1899 *Corollas*—had strict membership regulations and harsh demerits were awarded for violations.

The Tobacco Association of 1893 seemed innocent enough, despite three of its members declining to have their names printed in the *Corolla* because they did not want their "papas" to know they "smoked the weed." Not all activities were so wholesome. According to the web page *Places to Go*, "The 1894 [*Corolla*] editors noticed that junior Albert Sommerville 'bought of mighty ale a large quart.' And the Drinking Club enjoyed a large following in the early 1900s." Indeed drinking was (and remains) a college pastime: John Matterson Acton, a 1897 senior, was quoted in the *Corolla*, "Let schoolmasters puzzle their brain with grammar and nonsense and learning; Good liquor, I stoutly maintain, gives genius a better discerning."

High "spirits" carried over into the extracurricular realm of sports. The University of Alabama's sports tradition is probably the most notable facet of the Capstone. Not to

be outdone by what already exist in the printed form, Tides of Tradition seeks to add to the legacy. Lauren Taylor, Mike Aaron, Chad Caples, Glenda Ogletree, M.E. Spencer, and B.J. Guenther each add to the literary history of UA athletics in our book. However, these authors deal with only a portion of athletics—football. This is not an oversight on their part, but rather their chapters are a dedication to their focus and interests. The *Corollas,* show a variety of student athletic events/teams, which were a vital part of College Life.

The Walking Club

Copied from the 1910 *Corolla*, this group's "purpose" was "To walk to Birmingham to see the Washington and Lee game." Their reward: "Seeing Washington and Lee beaten; also weariness." The moral the club learned: "Never Again!!!"

"Athletics at The University" reports a *Corolla* web page, "officially began in 1891, when the gymnastics students organized an athletic association"(Competitive Spirit, 2002). The article continues, "Students were required to take gym classes for three hours a week." "Field Days" were held for several years and included events such as the dashes of one hundred, two hundred twenty, and four hundred forty yards; there was a

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three-legged race, a contest for throwing a baseball for distance, pole vault event, a running long jump, a high jump, a one hundred yard hurdle race, and a sixteen pound shot-put throw (*Corolla*, 1896). The Field Day activities became part of the tack team, which remains in existence today.

The gymnastic teams started something in 1891, and by 1893 the idea or organized athletics had caught fire with the formation of the first Alabama baseball team. Showing Alabama grit, the 1893 team played well and boasted a 4-5-1 record. Just two years later, the 1895 squad—consisting of just twelve players—complied a 15-3 record. Proving the team's ability to play on a highly competitive level, Coach "Doc" Pollard took the 1907 team on an extensive road trip. In *Competitive Spirit* (2002), the author notes, "the team traveled to New York, Pennsylvania, Massachusetts, New Hampshire, and Rhode Island; it whipped the Yankees in all nine northern games. *The Boston Harold* observed that Alabama baseball was 'the first college team from the far south to invade New England'." It was not all glory for the ball club; during the nineteen-teens the trustees and administration would not allow the team to travel, forcing the boys to play five game schedules. With the lifting of travel restrictions, the 1917 team began the season with thirty games ahead of them; however, diphtheria took its toll and the season was cut short. Despite the setback from the previous year, the 1918 squad worked hard and brought home a national championship.

Basketball also became a Bama mainstay. In 1906, the UA men's team was established, however, the program was abandoned due to travel restrictions. The program was resumed in 1911, but according to the 1915 *Corolla*, the official date marking the birth of the UA basketball team was 1913. 1915 also saw the formation of the Co-Ed

Athletic Association, specifically for the women's basketball teams. Playing for the first several years in Clark Hall the basketball teams joined Bama's tennis, gymnastics, track, football and baseball teams in establishing a winning tradition through hard work. The athletic tradition at Alabama, laid in the bedrock of the above groups' struggles, exists—as the fight song says—"Cause Bama's pluck and grit have writ her name in crimson fame."

Free speech was also important to students at the Capstone. We have already noticed that various literary societies emerged throughout the years; however, it was one of the products of the Philomathic and Erosophic literary societies, which began the publishing tradition at Alabama. Began in December 1873, this product—the first student publication—came in the form of a magazine, *The Alabama Monthly*. "The Monthly" thrived for fourteen years, ending in May 1887. Three years later, "The Journal" took up the mantle of providing for the students; The Journal took the motto "for the students and by the students" launching itself "upon the literary sea of the student world"(Free Speech, 2002). The Journal's pages were filled with essays concerning the military department, college athletics, and coeducation. According to another web page, these essays filled a large portion of The Journal's forty pages, and like its predecessor, it was published monthly (Free Speech, 2002). Folding in 1894 The Journal gave way to two literary traditions, which continue to provide a vivid picture of life at The University, *The Crimson White* and the *Corolla*.

According to the same web page reporting on The Journal (2002), the author notes "The first CW, produced by nine faculty-appointed members of the senior class, rolled off the press on January 12, 1894." Will Shivers has "thumbed" through old CWs

for Tides of Tradition, and, from witnessing his research first hand (we were Hoole Library fellows), his chapter is at the least well researched, and at the most is sure to be quite a revealing, investigative piece. Nonetheless, *The Crimson White* contributed to College Life and began a literary, albeit conservative, tradition at the Capstone.

According to *The Corolla's Golden Age* (2002), in the days of military drill "there were classes, social clubs, athletics, and those beautiful Tuscaloosa belles, but one thing was missing. There was no book to record the names and faces of those who inhabited the campus, who left their footprints in the soft brown soil of Woods Quad and studied astronomy by the flickering light of oil lamps." John Leslie Hibbard answered the call, however, as we have already seen his premature death preceded the *Corolla's* first publication. From that 1893 volume, which was "bound in a square white cover with crimson tabs at each corner," the *Corolla* has undergone many changes, all in an effort to reflect the ideas, lifestyles, attitudes, and hard work of the people whose story it tells (Golden Age, 2002). Moreover, it has never lost the passion found in the very first yearbook, and today the *Corolla* stands at the center of a century-plus long golden age of publication.

In closing, borrowing from an introductory note found in the front of the 1903 *Corolla*, I urge you to "select the most secluded room in the house, the most comfortable chair and the coolest window in the room. Have at hand a sheaf of fans, a cool drink (for it is hot), a strong pipe, dressing gown and slippers. Burn that unpaid bill, dump the old schoolbooks down the well, and lock and barricade the door. You are now in condition to pursue this…" year's edition of the *Corolla*. Reviving the thesis of this chapter, I hope that the reader sees a fuller history of the Capstone, and that it was only through "hard

work" that the organizational, athletic, academic, and social traditions thrived. Establishing or building *tradition* takes effort. Like Christ's parable, even the mustard seed—the tiniest of all seeds—can take root with the right soil, sun, water, love, and hard work. Truly, our Alabama traditions are rooted in hard work. Roll Tide.

A Note on Sources and Appendix

Research for this paper had a quite simple, strait forward approach. Each yearbook in the quarter century span was thumbed through page by page and extensive notes were taken. There was no specific reason for choosing the period I did, but being a historian interested in Early Modern and Modern Europe, I chose to stay within my own familiar time period. I was also able, with help from Hoole Special Collections librarians, to get photocopies of certain sections, articles, and illustrations, some of which have been included in this chapter. Furthermore, I contacted the *Corolla* office and Sarah M. Fleischman, the current Editor-in-Chief. She shared information about the several web pages, which were put together in 1993 by the centennial staff, including Angela Kent—Research Assistant, Karen Thomason—Designer, Carey Jenkins—Production, and Mike Downey—HTML Conversion. However, the difficulty came in deciding how to put the research together. In trying to come up with a method, I decided to look back to the first editor, Hibbard, and see if anything he did or said could lend aid. He did, and his words were of help, thus I used his idea of "hard work" and it became my thesis.

The only appendix included shows the years of publication, whom or what the *Corolla* was dedicated, and the publisher. I have included it to help future researchers, and to show how the various editorial boards were cognizant of the fact that they were writing history. The dedications found in each edition prove that the *Corolla* itself is

devoted to tradition, and strives to give credit to those who have helped establish the Capstone's legacy. Enjoy.

Appendix

Year	Dedicated to:	Publisher
1893	Itself	Cleveland Publishing Company, Cleveland, Ohio
1894	Buyers!	Cleveland Publishing Company, Cleveland, Ohio
1895	Fellow students	Cleveland Publishing Company, Cleveland, Ohio
1896	Amelia G. Gorgas	Roberts & Son, Birmingham
1897	Tuscaloosa	Roberts & Son, Birmingham
1898	Deceased Veterans	Roberts & Son, Birmingham
1899	Our mothers	A.L.Swift & Company, Chicago
1900	Benjamin Franklin Meek	Hausauer-Jones Printing Co., Buffalo, New York
1901	?? None ??	Stone Printing Company, Roanoke, Virginia
1902	William S. Wyman	Stone Printing Company, Roanoke, Virginia
1903	Hon. Tennent Lomax	Stone Printing Company, Roanoke, Virginia
1904	Trustees, President, Faculty, and Student Body	Roberts & Son, Birmingham
1905	The Druid City	Hausauer-Jones Printing Co., Buffalo, New York
1906	Amelia G. Gorgas	Stone Printing Company, Roanoke, Virginia
1907	Warfield C. Richardson	Roberts & Son, Birmingham
1908	Our Parents	Roberts & Son, Birmingham
1909	Dr. William Asa Parker	Roberts & Son, Birmingham
1910	Dr. Eugene Smith	N/A
1911	N/A (pages missing)	McQuiddy Printing
1912	Dr. W.B. Saffold	Hammersmith, Milwaukee, Wisconsin
1913	President Denny	Champlin Press, Columbus, Ohio
1914	Dean George J. Davis	Roberts & Son, Birmingham
1915	Thomas C. McCorvey	Benson Printing Co., Nashville, Tennessee
1916	Miss Mary Gorgas & Miss Alice Wyman	Benson Printing Co., Nashville, Tennessee
1917	Dean Albert J. Farrah	Benson Printing Co., Nashville, Tennessee
1918	Lost soldiers of WWI	Benson Printing Co., Nashville, Tennessee

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Corolla (1904). Birmingham, AL: Roberts & Son.

Corolla (1905). Buffalo, NY: Hausauer-Jones Printing Co.

Corolla (1906). Roanoke, VA: Stone Printing Company.

Corolla (1907). Birmingham, AL: Roberts & Son.

Corolla (1908). Birmingham, AL: Roberts & Son.

Corolla (1909). Birmingham, AL: Roberts & Son. Pages: 195, 238-239.

Corolla (1910)

Corolla (1911). McQuiddy Printing. Pages: 208, 218, 229, 257, 318-322.

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Corolla (1913). Columbus, Ohio: Champlin Press. Pages: 186-193.

Corolla (1914). Birmingham, AL: Roberts & Son.

Corolla (1915). Nashville, TN: Benson Printing Co.

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The Crimson White: A Changing Tradition

William Shivers

As people reflect on the various traditions of The University of Alabama, perhaps there is a tendency to focus attention on a repetitive aspect of a tradition and overlook certain reforms or changes that have actually occurred. Traditions at The University of Alabama span several generations, yet a generation can only experience a fraction of a tradition's duration before passing the tradition down to future generations. It may be safe to say that the general idea of a tradition is the passing of a dominant theme from generation to generation. For example, when referring to the great football tradition at Alabama, people tend to be referring to the fact that The University has won more national championships than any other college team. How the football program has changed over the decades is usually not something people recognize or discuss. The end result is that once labeled a tradition, people tend to view a particular aspect as static and overlook the changes that have taken place over the decades. An example of this is the tradition of The University of Alabama school newspaper, *The Crimson White*.

The Crimson White, as often is the case for college newspapers, is a reflection of the interests, thoughts, concerns, and ideology of the student body as well as campus happenings. The selection, organization, and presentation of the content for a specific

audience demonstrate the function of the newspaper. With most of its content pertaining to campus news, it may be suggested that a college newspaper functions because of and for the service of the microcosm created by the student population. As students continuously matriculate through the institution, the student population continuously changes. The development of *The Crimson White* during the first five decades of its existence is evidence that while the name, publication, and presence of *The Crimson White* is a tradition, it is a changing tradition, continuously adapting its content, presentation, and function to serve the needs and reflect the interests of the student body.

Background

Although *The Crimson White* has been in publication for well over 100 years, its emergence as the school newspaper was a long struggle between the students and faculty. During the late 1800s, the faculty possessed considerable control over the types of publications allowed at The University. One of the earlier student-run publications was established in 1873 under the name *The Alabama University Monthly*, which came to be known simply as the *Monthly*. At the time, the faculty had primary control in selecting students who would sit on the editorial board, selecting members only from the literary societies. This stronghold generated ill will among the students, which in turn caused the faculty to suspend publication of the magazine in June 1877. When the faculty allowed publication to resume, they continued to set strict regulations on what could and could not be published. Editors were chosen from societies by the faculty, who "insisted that no article be published in the *Monthly* until some professor had seen and approved it"(Sellers, 1953). The struggle between the students and faculty continued for ten years,

as both sides tried to negotiate an agreeable personnel structure. Eventually, the students lost their case and the *Monthly* ceased publication in May of 1887.

It wasn't until 1891 that *The Journal* attempted to succeed the *Monthly*. The restriction that only members of the literary societies could serve as board members was now removed and replaced by only members of the senior class. However, these students were still selected by the faculty. *The Journal* lasted only three years before making way for a more modern publication, *The Crimson White*.

First published on November 23, 1894, *The Crimson White* began as a four-column, four page paper reporting campus news. A letter, written by a Mr. Hill Ferguson, suggested that *The Crimson White* was supposed to be under a "more conservative" editorial policy than that of the *Corolla*, the yearbook. In his letter, Ferguson comments that, "the first volume of the *Corolla* was 'free' in some of its comments"(H. Ferguson, personal communication, 1953). Apparently, the students did not deliver on their promise. According to Sellers (1953), the editorial board was still selected by the faculty members, and there was even a faculty member serving as a censor. Still, these restrictions did not prevent questionable material from appearing in the newspaper. After only six months of publication, the faculty ruled to suspend publication of the paper, which lasted for one year. However, by the autumn of 1896, faculty members had given up control over the publication, cautioning that the editors themselves would be held responsible for any harm that came to The University because of the publication.

The Crimson White: The First Five Decades

The 1890's

Format and Design. While the article layout of *The Crimson White* has developed from a four-column design with no headline, the paper has maintained its large-font "The Crimson White" masthead since its first publication. Within the four columns the titles of the articles are printed in capital lettering. These titles changed every week as well as their locality. For most of its formative years, *The Crimson White* was published weekly and was four pages in length. However, by 1898, due to financial problems, publication had dropped to once every two weeks (*The Crimson White*, 1898, November 1). Advertisements for shoes, clothing, and other necessities for the cadets, made up half of the second, third, and sometimes fourth page.

There was considerable variance in the types of articles that appeared in *The Crimson White*. The types of articles printed do not seem to follow any set schedule or order. For example, one week the first column may contain an article about a baseball game while the same area next week has information concerning the whereabouts of past alumni. Several of the early issues contain a section called "Literary Scraps", yet this does not appear in every issue. The majority of the articles that appeared during this time can be categorized as alumni affairs, athletic-related, campus meetings and happenings, editorials that ponder some abstract question or idea, humor, and poetry.

It is interesting to observe the attention that is given to the alumni of the University in *The Crimson White* and also not surprising to find that alumni tended to be strong financial supporters of the paper. In just the second issue of the paper, the editors relate that "letters are currently being sent out to advertisers and alumni" and that

"financial prospects are opening up encouragingly" (*The Crimson White*, 1894, November 29). One featured article under the title "Alumni Notes: Class of '91, Where They Are At and What They Are Doing", gives a brief description of alumni and their current endeavors, including marital status (*The Crimson White,* 1895, January 26). In another issue, editors announce the marriage of an alumni followed by the statement:

> "We feel a deep interest in the alumni, and hope to arouse reciprocal interest in that body by devoting especial attention to them, their interests and their work, hoping to arouse in them more enthusiasm as to the work of their Alma Mater than at present they seem to feel."(*The Crimson White*, 1894, November 29).

Function, Audience, and Content. This section will examine the ways in which *The Crimson White* served the student population and its role as the voice of the students during the period from 1884-1900.

Often, in these early years, *The Crimson White* functioned as a way to support and promote The University. One such example is an article that initially appears to announce extension courses open to the public at The University Lyceum, announcing the courses, dates, and admissions prices. However, the article also has the tone of an advertisement, stating that these courses "combine entertainment and instruction" ("Lyceum Course," 1895). While the student population during these formative years was small enough to relay campus news by word of mouth, *The Crimson White* served as a formative announcement of social gatherings and athletic related practices. It also provided a way for the alumni of The University to be informed of former classmates.

The articles during this time are written in a collective and sometimes omniscient voice. In this voice, the authors use of the pronoun "we" to refer to all students on

campus. Though it may be said that this voice was used due to the relatively small student population, it may also be suggested that the tone of this writing is an effort to create or maintain the "collegiate way" that was desired during the time. In addition, many of the articles contain phrasing associated with an omniscient voice, as if the authors have an "outside looking in" perspective. Many times these phrases are the author's ideas as to what "should be". For example, adjacent to the article concerning a series of lectures at the Lyceum is another discussing the potential value of the Lyceum to Tuscaloosa, "If we all help to build up the Tuscaloosa Lyceum it will be in a very high and true sense of word a University of Alabama extension course" (*The Crimson White*, 1895, January 26).

In another brief article, an author responds to the increasing interest in tennis as a popular student recreation and suggests that a tournament be developed, "We have never taken such a great interest in tennis, but that is no reason why we should not henceforth. It is well for us to create interest in athletic contests of every kind and we cannot be excused for our neglect of tennis"(*The Crimson White*, 1896, March 20).

In these examples it is apparent that the writers of the paper are, to an extent, providing suggestion and guidance to the student body. However, there is a noted conflict of interest stemming from the fact that the senior writers choose to speak in the omniscient, collective voice and act as a guide for the student body, yet they do so while maintaining a personable writing style.

A closer look finds that the articles appearing in *The Crimson White* at this time are written solely for the benefit of the students. Few articles refer to or provide information important to faculty members. In an editorial encouraging students to submit

articles, the author requests "articles on live issues of interest to college students" ("Our *Corolla* Offer", 1895). This sentiment is not surprising considering the difficult relationship between the faculty and students over the paper.

It is interesting to observe the more "parental" attitude of the editors, who were from the senior class, to the lower classmen. As mentioned earlier and shown in previous examples, the authors felt quite free in asserting their opinions about what was beneficial to The University, and occasionally similar advice was handed down specifically to the lower classmen. An article titled "Work Resumed", which appeared shortly after the Christmas holidays, was an author's attempt to inspire and encourage students to adhere to good resolutions. "The interest of this article is to cause them to reflect on their duties, to themselves for the sake of word and honor, to remember their resolutions and to fulfill them, and to let their efforts be moved and sustained by exhaustless energy"("Work Resumed," 1895).

The editors of *The Crimson White* creatively and frequently used the paper itself as a self-promoting tool for growth and expansion. Frequently, the paper held contests in which students submitted articles for various prizes. One such contest offers a free *Corolla* for the best article and begins with the question, "Why do not more of the students write in the columns of The Crimson White" ("Our *Corolla* Offer", 1895).

Based on some of the remarks by the senior editors it is probable that they had wished they could enlist the lower classes for editorial positions. The papers' tone indicate no barriers between the readers and writers. While the majority of articles are clearly written for the male population, at times the paper does appear to recognize a potential female audience. Often, when females are mentioned, they are being thanked

for their company at receptions or other social events ("An Enjoyable Reception," 1895). The only other indication is an occasional advertisements directed for a female audience. One example is an ad for the Alabama Central Female College (*The Crimson White*, 1894, November 30).

1900-1910

Format and Design. It was in January of 1900 that the paper announced that it would continue as a weekly publication. Through the first decade of the 1900s, *The Crimson White* retains its four-page, four-column design. There is still a lack of format with poems, sports articles, and letters to the editor randomly making up the contents of the first page. The editors continued to fill the paper with news on alumni and excerpts from popular magazines and other papers. Yet as extracurricular activities and literary societies developed and became more formally organized, *The Crimson White* reflected these changes as uniformly titled articles for these groups began to appear.

Function, Audience, and Content. The Crimson White's role in student organizations and extracurricular activities changed considerably during this time. With these developments the paper began to function and serve as a central hub for distributed information. Often athletic teams, organizations, and societies reported their events in *The Crimson White*, and in this light, the paper functioned as a collection of newsletters for these various organizations. The Philomatic Society is one such society who often reported the minutes of meetings in the paper.

> At the meeting on the evening of Jan. 26, we received a challenge from the Erosphic Society for a public debate, which was promptly accepted. Messrs,

Fielder, and Bogart were chosen to represent the Society in this debate, with Messrs, Tucker, and Sellers as alternates ("The Philomathic Society," 1900).

The fact that articles of this nature are printed seems to be a strong indication of how much of the student body was involved in such organizations. It is also an indication of the size and unity of the student body. However, representation in the paper was not limited exclusively to literary societies.

Because the faculty of The University saw it fitting that a student from the medical and law school serve on the board of editors, there often appears individual articles pertaining to these schools. Primarily, the purpose of these articles was to relay announcements of meetings that had taken place or to provide updates on alumni and current students.

Women also began to play a larger part in the functioning of the paper. A section called "Co-Ed Notes" appears for the first time in the early 1900s ("Co-Ed Notes," 1902).

1910-1920

Format and Design. The 1910s saw numerous changes in the format and design of *The Crimson White*. During this time, the paper expanded its four-column design to six and then to seven by 1915. In addition, the paper increased its length to an average of six to eight pages and continued to be published weekly. The capital lettered titles became subtitles as large font titles began to be used to catch the reader's attention. The editors of the paper might have been over zealous with their use of subtitles, for it was not uncommon for one article to have three subtitles under a large font main title. However, the use of large font titles sometimes created problems for the narrow column

design. Occasionally, a title would cover the top of two columns containing two separate stories. A thin line provided the only distinction between the title and the unrelated story.

In general, however, the improvements in format made *The Crimson White* more reader friendly. With these developments, consistency also developed in the way particular sections of the paper were identified. In the early 1900s, sections pertaining to alumni fluctuates under the titles of "Our Alumni" or "Alumni Notes". By 1910, this section is consistently noted under "Alumni".

Function, Audience, and Content. In examining the content of *The Crimson White* during the 1910s, one finds that the use of personal pronouns has been reduced considerably. The result is that the paper has a more objective feel.

Despite this more objective stance, the reporting still contains elements demonstrating the close connection between the writers and The University. While reporting is factually based, the writers still express opinions. In an article reporting a professor's suggestion for a student-run, volunteer fire department, the author comments that "The plan is not an impossible one" and then begins to explain why this is the case ("Volunteer Fire Corps,"1910). It is also within this example that one sees how *The Crimson White* acts as an advocate for the improvement of The University. The tone of this article reveals that it is intended for more than the purpose of reporting the suggestion.

> It is believed that there will be much real encouragement offered to this plan. Those who will volunteer their services or those who will be willing to act if the exemptions from certain fees be made can hand in their names to the Crimson-White as soon as possible ("Volunteer Fire Corps," 1910).

It may be said that *The Crimson White*, despite its more formal writing and appearance, is still serving as an advocate of university improvement as well as a center for communication on campus.

The 1920s also meant continued growth in the audience of co-eds. The "Co-Ed Notes", which began as a small fraction of a column in 1902, grew into almost a whole page by 1911 ("Co-Ed Notes," 1911). However, the achievement is hindered by the fact that all news pertaining to females is housed in this section, while the remainder of the paper is clearly written for the male audience.

1920-1930

Format and Design. While in the 20s *The Crimson White* expanded its average length to six to ten pages, it appears that much of the additional space was given for advertisements. Another reason for the expansion was the growing popularity of sporting events at the Capstone. There developed a two-page section devoted to all sporting news on campus. Furthermore, fraternity and sorority news seems to have gained more attention, as particular sections developed.

Function, Content, and Audience. The record enrollment in 1923 brought about many positive statements about the upcoming year ("Opening of University," 1923). With headlines forecasting a great year ahead, perhaps there is some component of moral boosting provided by *The Crimson White*.

In the September 20, 1923 issue - the first issue of the new academic year - *The Crimson White* is functioning to acquaint students to the various activities and tryouts taking place on campus. The paper even goes as far as to document changes in faculty members within a few of the schools.

Along with the positive comments inspired by the record enrollment for the upcoming year, *The Crimson White* delivers encouragement to the student body, as well as new freshmen, to excel and become involved on campus.

> But books do not make up all of the college life. Acquaintances formed in college are well worth more than the price of attendance. These men and women here are to be leaders of the community, state and the nation tomorrow" ("Freshmen, Welcome," 1923).

These quotes serve as examples that the collective voice of the early editions still exists.

> Everyone feels optimistic over the outlooks for a successful year. With the undivided support and cooperation of the student body, it cannot be otherwise("Big Year Forecast," 1923).

1930-1940

Format and Design. By the 1930s *The Crimson White* had grown eight columns wide and up to eight to ten pages in length. Advertisements continued to dominate almost half of the page space, and new printing technology enabled them to appear in a variety of larger sizes and types.

New editorial sections like "At the Movies" developed and summarized new films at the box office. Otherwise, the editorial sections in general became more defined with specialized blocked section titles. Other additions include the debut of the "Girls' Athletics" section.

Function, Content, and Audience. By the 1940s, editorials became the sections that closest resemble the articles found on the front page almost forty years earlier. These

articles contain a similar "omniscient voice" approach and retain the use of the personal pronouns "we" and "us".

In many of the copies, it is evident that the intellectual ponderings on the front page of the 1890s have completely given way to campus news and football articles. By 1930, campus news filled the front page while much of the remaining issue was reserved for editorials and campus "gossip".

However, there is a division that occurs in what is considered campus news. The early news detailed campus happenings as well as social happenings in the same format and tone. By the end of its first 50 years, the social news and campus news were written differently. The campus news had become more impersonal and factually based while the social news, having also become progressively dominated by fraternity and sorority news, reads more like a gossip column even though the student body had increased exponentially.

1940-1950

Format and Design. By the early 1940s *The Crimson White* began to make fairly regular use of the "headline" on the front page of the paper. While later in the decade the paper would break away from its traditional seven-column layout, the paper's format essentially appears unchanged at the beginning of the 1940s.

One noticeable difference is the quantity of articles that make up the front page and the range of topics these articles cover. These articles tend to be much shorter in length than in previous years, and the size of the titles seems to correlate with the size of the article.

The diversity displayed on the front page is not indicative of the remaining portion of the paper. The remaining pages appear to be "sectional" in their nature, as if each page was devoted to attracting a specific audience. Often one to two of these pages were devoted to covering fraternity and sorority events, one page was titled "Women's Section", and an untitled editorial page was reserved for letters to the editor. The paper usually finished out with a page devoted to athletics. Football, despite the larger section for athletics, still managed to frequently make front-page news.

Function, Content, and Audience. Rather subtle changes in the way *The Crimson White* functioned produced larger changes in its content and intended audience. The shorter articles freed more space for other articles of various topics. This change in turn made the paper of greater interest to a wider audience. The front page dated for October 11, 1940 contains fifteen articles covering the upcoming Tennessee football game, intramural sports, music concerts, political polls, drama productions, dances, and an article about Denny Chimes (*The Crimson White*, 1940, October 11). This diversity is somewhat hampered by the previously mentioned "sectional" layout of the remainder of the paper. Perhaps this type of separation was reflective of the division within the student body.

One of the major changes in function was the movement from a reactive to proactive style of reporting. While this change evolved slowly over a greater period of time, it was in the 1940s that its presence was clearly made. Since the formative years in the late 1890s, the paper filled its pages by reporting events that had already taken place. In this sense, *The Crimson White* was reporting reactively. Though this style of reporting served its purpose for a student population that was considerably smaller and more

centralized, by the 1940s the paper's function had changed, and the majority of the reporting was to announce upcoming meetings and events.

Conclusion

By examining the format, function, and content of *The Crimson White* during its first five decades of publication, it is clear that the paper is indeed a changing tradition. It is only logical that with the effects of a changing student population and the other historical reforms that have impacted The University of Alabama, that the school paper would likewise reflect these changes. It is often said that the literature of a particular time is a reflection of the history. Obviously, by examining the articles of previous issues, one can see how external social and political reforms affected The University of Alabama. However, The University can also still be seen as a world unto itself, and it is because of this distance from the external world that one sees the most change is found within the growth and develop of The University and its student body.

Obviously, there are limitations in this examination of *The Crimson White*. It is easy to entertain the notion that *The Crimson White* has in fact changed over its first five decades, but providing further evidence of why these changes occurred may more clearly demonstrate the connection between the paper and the student body. Yet to determine why these changes occurred would require exploring commonalities in documentation that coincides with the changes found in the paper. It is the hope of the author that the reader might find these commonalities in the other chapters of this book and develop a holistic understanding of the interwoven traditions and reforms in the history of The University of Alabama.

Notes on Methodology

In examining *The Crimson White* as a changing tradition, this document examines how the format, content, and function of the paper have changed during the first five decades of publication. This examination includes content analysis of several randomly selected issues of the paper from its beginning in 1894 to the 1940s. Stratified random sampling was the chosen method of selection to ensure there were no biases of content. Furthermore, the stratified random selection of issues further supports the thesis that *The Crimson White* is a consistently changing tradition and that these changes may be found across any reasonable period regardless of date.

Once the issues were divided into decades, two issues were selected from years ending in zero, five, and nine. Once done, one issue was selected from the spring and the other from the fall. The summer issues were excluded because of the traditionally low student populations during summer vacation months. All months within the academic year were represented at least once. In some cases, because several issues were irretrievable, the next available year is used.

The fact that the results of the research are divided into decades is somewhat arbitrary as it is believed the changes within the paper may be apparent through examination of any reasonable period of time. However, separation by decades serves as a reasonable format for the organization of the paper. For the purposes of this paper, the author chose to examine the first 50 years of *The Crimson White* as it is during this time that the most dramatic changes occurred.

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Integration at The University of Alabama: First African American Students Admitted

Joyce Coffey Grant

A survey in the 1948 *Crimson White* in response to integration at The University of Alabama, revealed the students opposition to civil rights and the admission of African-American students. The results of the survey showed that 76% of the 835 students surveyed opposed civil rights and the admission of African-American students. The Whites of The University of Alabama had different reasons and opinions why African-Americans should and should not be admitted to the University. Those in agreement with the admittance of African-American students offered more ethical, moral, and religious reasons. And, ultimately, the admittance of African-Americans would benefit the University, the state of Alabama, and the nation as a whole. The reason given for those opposing the admittance of African-American students is that separate schools should be provided for African-Americans, admission at this time would be too radical or untimely, and violence would arise among races. The claims of those in agreement are consistent throughout with the process of integrating The University of Alabama, which includes: A resistant traditional majority white culture, which included the students, staff, faculty, and local community; African-Americans who took the stand against breaking the traditions, by integrating the University; African-Americans finding support from non-

African-American; and the individual that sustained the admission of the first African-American student to The University of Alabama.

First Two African-American Students Apply for Admission to The University of Alabama

Four years later, in 1952, the responses in *The Crimson White* played out as The University of Alabama admitted its first two African American students, Pollie Anne Myers and Autherine Juanita Lucy. Myers was born July 14, 1932 on the Naman Lamb plantation near Robinson Springs, Alabama, a town northeast of Montgomery in Elmore County. She was named Pollie after her grandmother and Anner after her aunt, which was later changed to Anne. She spent the first five years of her life on a farm with a large family of uncles, aunts, cousins, and grandparents (Clark, pg. 3). Later, in the 1930's, her family moved to Birmingham, Alabama where she attended Cameron Elementary School, started Ullman High School, and later, Parker High School where she graduated in 1949. Ullman High School and Parker High School were the only two city high schools in Birmingham for African-Americans. Myers attended Miles Memorial College in Birmingham, Alabama, where she met Lucy (Clark, pg. 4).

Lucy was born on October 5, 1929, in Shiloh, Alabama. She is one of ten children born to Minnie Hosea Lucy and farmer Milton Cornelius Lucy. She attended public schools in Shiloh through junior high school. Since her parents were farmers, she helped the family work in the cotton fields, raise watermelon, sweet potatoes, and peanuts. She attended Linden Academy High School in Linden, Alabama, and graduated in 1947 (Clark, pg. 6).

Lucy attended two historically black colleges, Selma University in Selma, Alabama and Miles Memorial College in Birmingham, Alabama, where she met her soon to be husband, Hugh L. Foster. In 1952 she graduated from Miles with a Bachelor of Arts degree in English. The next decision Lucy made would change her life drastically. She and Myers decided to go to graduate school at The University of Alabama. Their decision to apply for admission emerged from a combination of ambition and circumstances. Myers initiated the decision to go The University of Alabama. It is that decision that eventually led to the crisis in Tuscaloosa that bears the name of Lucy (Clark, pg. 8). Lucy was not naïve and knew that getting into the school would be a struggle. With her friend Myers, who shared the same ambition, she approached the National Association for the Advancement of Colored People (NAACP) for help. Thurgood Marshall, Constance Baker Motley, and Arthur Shores were assigned as counsel. While they started laying the groundwork for her case, she worked as a secretary, among other jobs. Court action began in July 1953 (Clark, pg. 9).

Lucy was determined to be a graduate of The University of Alabama. "If I graduated from The University of Alabama," she said in a recent interview, explaining her determination, "I would have had people coming and calling me for a job. I did expect to find isolation...I thought I could survive that. But I did not expect it to go as far as it did" (Clark, pg. 54). It is probable that no one expected things to go as far as they did. On June 29, 1955, the NAACP secured a court order restraining the University from rejecting Lucy and Myers, based solely upon race. The University of Alabama was thereby forced to admit them. Two days later, the court amended the order to apply to all other African-American students seeking admission to the University. On February 1,

1956, Lucy and Myers went to campus and were turned away immediately. On February 3, 1956, twenty-six-year-old Lucy was admitted to The University of Alabama as a graduate student in library science. Officials from the University notified Myers that the board of trustees had rejected her application because "her conduct and marital record have been such that she does not meet the admissions standards of the University" (Clark, pg. 54).

Lucy's ambition was to have the best education possible. Her ambition led her into a nightmare and history. On the third day of classes Lucy faced mobs of students, townspeople, and even groups from out of state. Lucy states, "There were students behind me saying, 'Let's kill her! Let's kill her'" (Clark, pg. 71). The mobs tried to block her way and threw eggs at her. A police escort was necessary to get her to and from her classes. From within the classroom, she could hear the crowds chanting (Clark, pg. 71).

Autherine Lucy Foster Suspended From The University

Lucy was suspended from the University after her third day of classes. The University's board stated that the action was taken for her safety and that of the other students (Clark, pg. 80). The NAACP lawyers did not accept the suspension. A contempt of court suit was filed against the University, accusing the administrators of acting in support of the white mob. Unfortunately, they were unable to support the charges and were forced to withdraw the charges against the University. The suit was used as justification for permanently expelling Lucy from the University (Clark, pg. 85). The NAACP would not appeal the University's decision and an end came to Lucy's and Myers efforts to integrate The University of Alabama. Lucy was successful in integrating the University and records indicate an enrollment of one black student in 1956.

In the days and months that followed Lucy was invited to study at several European universities at no charge, but she declined. Lucy states, "I didn't know whom to hate," she said. "It felt somewhat like you were not really a human being. But had it not been for some at the University, my life might not have been spared at all." If Lucy had been allowed to stay at the University at this time, she could have been killed.

Because of the expulsion, Lucy was not able to attain work as a teacher. She was simply viewed as too controversial. In 1956 she moved to Texas and married her college sweetheart, the Reverend Hugh Foster. She is the mother of five children and eventually she was hired as a teacher. After residing in Texas for seventeen years, the Fosters returned to Alabama in 1974 where she worked as a substitute teacher. Meanwhile, she maintained her interest in civil rights, and continues speaking periodically at meetings.

Autherine Lucy Foster Expulsion Overturned

In 1988 two professors at The University of Alabama invited her to speak to a class. She was able to tell students about her experience in trying to enter the University more than thirty years before. One of the questions she was asked was, "Did you ever try to re-enroll?" Foster said that she had not, but that she might consider it. A number of faculty members heard about her statement and worked to get the University to overturn her expulsion. In April of 1988 the board officially overturned her expulsion.

Autherine Lucy Foster Admitted to The University of Alabama

A year later, Autherine Lucy Foster was admitted to The University of Alabama and in 1992 she graduated from The University of Alabama with a Master's Degree in Elementary Education. Her daughter, Grazia foster, also graduated the same day with a bachelor degree in corporate finance. An endowed scholarship was named in her honor

and they unveiled a portrait of her in the Ferguson Center on campus. The Ferguson center is one of the most trafficked spots on campus. The inscription reads: "Her initiative and courage won the right for students of all races to attend the University." It was a day of celebration (Clark, pg. 260).

From 1956 to 1963 The University of Alabama records did not have any record of any other African-American being admitted, although there were several applicants being considered over the years. The first sustained enrollment of an African-American student occurred June 11, 1963, with the admission of Vivian J. Malone and James A. Hood (Clark, pg. 177). This was a societal change in history at The University of Alabama.

Governor George C. Wallace's "Stand in the Schoolhouse Door"

June 11, 1963 is remembered as being a most critical time in the decade. Before a national television audience, President John F. Kennedy federalized the Alabama National Guard and ordered them to the University campus as Alabama governor; George C. Wallace took his stand against the integration of the University. Wallace's "stand in the schoolhouse door," is one of the most recognized movements during the 1960's. There were two other tragic events that took place on June 11, 1963, the tragic murder of NAACP regional director, Medgar Evars in Mississippi and the admission of a white male, Robert Muckel, from Utica, Nebraska, to a predominantly black college, Alabama A&M in Huntsville, Alabama (Clark, pg. 236).

Background history of Vivian Juanita Malone-Jones

Vivian Juanita Malone, a native of Mobile, Alabama, was the fourth of eight children born July 15, 1942. Her mother was formerly a domestic servant and worked with her father at Brookley Air Field, where he worked in maintenance. She attended

Central High School where she had an exemplary record. Her family instilled in the children the importance of an education. The three older brothers attended Tuskegee Institute and Vivian Malone considered attending Alabama A&M in Huntsville, Alabama in the fall of 1960. Her admission to Alabama A&M was delayed until February 1961 because of a mix-up in sending her transcripts. She had a desire to study accounting and neither Alabama A&M nor Alabama State had any accounting programs. The all-Negro Alabama A&M, where Malone maintained a 3.0 grade point average, had been dropped by its accrediting association. What purpose could her degree serve her without accreditations? With this in mind, Malone decided to apply to The University of Alabama. The Malones provided their support in ending segregation (Clark, pg. 175).

Vivian Malone Graduates From The University of Alabama

In 1965 Malone graduated with a bachelor's degree in management from The University of Alabama. The University has endowed a Vivian Malone Jones Scholarship Fund and honored Jones by hanging her portrait in the University's Bidgood Hall. Bidgood Hall is the home of the College of Commerce and Business Administration, where Jones received her degree.

Background History of James Alexander Hood

James Alexander Hood was the oldest of six children born November 10,, 1942 in Gadsden, Alabama to Octavie and Margaret Hughes Carver. His father, Octavie, was a tractor operator at Goodyear Tire Plant and his mother worked at home. He attended Carver High School in Gadsden, Alabama where he led a group of students to a white high school to make an implausible request for admission. At Carver High School, he served as class president, co-captain of the football team, and called the 9.6-second 100-

yard-dash man. Because of his excellent grades and popularity he received a trip to Montgomery to meet the then Judge George Wallace. "We had a coke in his office," Hood recalled, "He didn't use the word 'Negro' once" (Clark, pg. 176). This was very surprising to Hood, since his family had grown up on discrimination. His family was very proud of him and glad to be part of Gadsden's civil rights movement (Clark, pg. 176). Hood had developed a strong religious background at an early age. He mowed lawns at Sweet Home Methodist Church at the age of ten and preached his first sermon at the age of 13 on alcoholism (Clark, pg. 177).

James Alexander Hood Applies for Admission to The University of Alabama

Hood was in his second year of college at Clark College in Atlanta, Georgia where he maintained a 4.0 grade point average, when he decided to apply to The University of Alabama (Clark, pg. 177). He was roommates with the college president and did chores to pay his board. He attended meetings with the SCLC, SNCC, and CORE. His first summer home, he helped organize Gadsden's Citizens Committee, an affiliate of the SCLC. Hood had met Andrew Young, future UN Ambassador and mayor of Atlanta, at the SCLC headquarters and Young inspired him to apply to The University of Alabama. Hood's ministerial background inspired him towards a career in clinical psychology and Clark College could not satisfy that interest, however, The University of Alabama did. Hood's first application was returned because he failed to check the race on the application. The application was returned with a red check mark by the race. The form was returned declaring him a "Negro, American Negro" (Clark, pg. 177).

First African-American to Graduate From The University of Alabama

In 1965 Vivian Malone Jones became the first African-American to graduate from the University of Alabama. James Hood withdrew from the University after controversy arose regarding fabricated stories about his plans to play football for The University of Alabama and the incident involving the confrontation on June 11, 1963 with Governor George C. Wallace (Clark, pg. 177). Hood returned to the University in 1995 and received a Ph.D. in interdisciplinary studies in 1997.

In conclusion, the admittance of the first African-American students to The University of Alabama has changed society as a whole. These individuals have taken a stand in integrating The University of Alabama. They are very talented and courageous people who fought for what they believed in and challenged society, while risking their own lives. They were supported by both African-American and non African-Americans. The success of integration at The University of Alabama reinforces the views of those students in favor of the admittance of African-American students mentioned in the 1948 *Crimson White* article, stating that the admittance of African-American students offered more ethical, moral, and religious reasons. And, ultimately, the admittance of African-Americans would benefit the University, the state of Alabama, and the nation as a whole. All three admitted have returned to the campus to visit and lecture. Autherine Lucy Foster recently returned to the campus to present a lecture entitled, "Braving the Uncertain Future with Certainty." The title alone expresses the thoughts endured of Lucy, Myers, Malone, Hood, and others that have made a vital impact in history.

Appendix

Governor George C. Wallace's School House Door Speech

On June 11, 1963, Alabama's Governor George Wallace came to national prominence when he kept a campaign pledge to stand in the schoolhouse door to block integration of Alabama public schools. Governor Wallace read this proclamation when he first stood in the door-way to block the attempt of two black students, Vivian Malone and James Hood, to register at the University of Alabama. President John F. Kennedy federalized the Alabama National Guard, and ordered its units to the university campus. Wallace then stepped aside and returned to Montgomery allowing the students to enter.

STATEMENT AND PROCLAMATION

OF

GOVERNOR GEORGE C. WALLACE

UNIVERSITY OF ALABAMA

June 11, 1963

As Governor and Chief Magistrate of the State of Alabama I deem it to be my solemn obligation and duty to stand before you representing the rights and sovereignty of this State and its peoples.

The unwelcomed, unwanted, unwarranted and force-induced intrusion upon the campus of the University of Alabama today of the might of the Central Government offers frightful example of the oppression of the rights, privileges and sovereignty of this State by officers of the Federal Government. This intrusion results solely from force, or threat of force, undignified by any reasonable application of the principle of law, reason and justice. It is important that the people of this State and nation understand that this action is in violation of rights reserved to the State by the Constitution of the United States and the Constitution of the State of Alabama. While some few may applaud these acts, millions of Americans will gaze in sorrow upon the situation existing at this great institution of

learning.

Only the Congress makes the law of the United States. To this date no statutory authority can be cited to the people of this Country which authorizes the Central Government to ignore the sovereignty of this State in an attempt to subordinate the rights of Alabama and millions of Americans. There has been no legislative action by Congress justifying this intrusion.

When the Constitution of the United States was enacted, a government was formed upon the premise that people, as individuals are endowed with the rights of life, liberty, and property, and with the right of self-government. The people and their local self-governments formed a Central Government and conferred upon it certain stated and limited powers. All other powers were reserved to the states and to the people.

Strong local government is the foundation of our system and must be continually guarded and maintained. The Tenth Amendment to the Constitution of the United States reads as follows:

> "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the states respectively, or to the people."

This amendment sustains the right of self-government and grants the State of Alabama the right to enforce its laws and regulate its internal affairs.

This nation was never meant to be a unit of one. . . . . but a united [sic] of the many . . . . . this is the exact reason our freedom loving forefathers established the states, so as to divide the rights and powers among the states, insuring that no central power could gain master government control.

There can be no submission to the theory that the Central Government is anything but a servant of the people. We are a God-fearing people – not government-fearing people. We practice today the free heritage bequeathed to us by the Founding Fathers.

I stand here today, as Governor of this sovereign State,

and refuse to willingly submit to illegal usurpation of power by the Central Government. I claim today for all the people of the State of Alabama those rights reserved to them under the Constitution of the United States. Among those powers so reserved and claimed is the right of state authority in the operation of the public schools, colleges and Universities. My action does not constitute disobedience to legislative and constitutional provisions. It is not defiance – for defiance sake, but for the purpose of raising basic and fundamental constitutional questions. My action is raising a call for strict adherence to the Constitution of the United States as it was written – for a cessation of usurpation and abuses. My action seeks to avoid having state sovereignty sacrificed on the altar of political expediency.

Further, as the Governor of the State of Alabama, I hold the supreme executive power of this State, and it is my duty to see that the laws are faithfully executed. The illegal and unwarranted actions of the Central Government on this day, contrary to the laws, customs and traditions of this State is calculated to disturb the peace.

I stand before you here today in place of thousands of other Alabamians whose presence would have confronted you had I been derelict and neglected to fulfill the responsibilities of my office. It is the right of every citizen, however humble he may be, through his chosen officials of representative government to stand courageously against whatever he believes to be the exercise of power beyond the Constitutional rights conferred upon our Federal Government. It is this right which I assert for the people of Alabama by my presence here today.

Again I state – this is the exercise of the heritage of the freedom and liberty under the law – coupled with responsible government.

Now, therefore, in consideration of the premises, and in my official capacity as Governor of the State of Alabama, I do hereby make the following solemn proclamation:

WHEREAS, the Constitution of Alabama vests the supreme executive powers of the State in the Governor as the Chief Magistrate, and said Constitution requires of the Governor that he take care that the laws be faithfully

executed; and,

WHEREAS, the Constitution of the United States, Amendment 10, reserves to the States respectively or to the people, those powers not delegated to the United States; and,

WHEREAS, the operation of the public school system is a power reserved to the State of Alabama under the Constitution of the United States and Amendment 10 thereof; and,

WHEREAS, it is the duty of the Governor of the State of Alabama to preserve the peace under the circumstances now existing, which power is one reserved to the State of Alabama and the people thereof under the Constitution of the United States and Amendment 10 thereof.

NOW, THEREFORE, I, George C. Wallace, as Governor of the State of Alabama, have by my action raised issues between the Central Government and the Sovereign State of Alabama, which said issues should be adjudicated in the manner prescribed by the Constitution of the United States; and now being mindful of my duties and responsibilities under the Constitution of the United States, the Constitution of the State of Alabama, and seeking to preserve and maintain the peace and dignity of this State, and the individual freedoms of the citizens thereof, do hereby denounce and forbid this illegal and unwarranted action by the Central Government (ADAH).

George C. Wallace
GOVERNOR OF ALABAMA

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Joining Old Traditions with Ancient Traditions: How The Jewish Tradition Made A Place for Itself at The University of Alabama

Kurt Johnson

Introduction

When mentioning the word tradition at the University of Alabama people speak of different opinions concerning the value traditions hold and the part they play in the life of the school. In the opinion of an administrator, perhaps the school's rich and heady football legacy is the most noteworthy tradition due to the support it earns the school. For a current student, perhaps the most valuable tradition is the fraternity formal scheduled just a few days hence. To an alumnus, who used to play in the Million Dollar Band, perhaps the A-Day parade remains the most significant. Everyone carries an opinion. For most people, traditions are a means of identifying with something larger than themselves. Traditions serve to anchor the lives of thousands of constituents to the mission and community of the University.

Unfortunately, traditions can also become a barrier to people who have not participated in the past. Since these people were not party to the formation of the tradition, their inclusion is frequently seen as a detrimental change. The University of

Alabama has an unfortunate history in regards to this pattern. Inclusion and equality have not always been widely held and valued traditions at the University.

Many factors contribute to the University's acceptance of diversity and equality as major educational and social standards. This study will focus on a little remarked aspect of The University's growth toward diversity, The Hillel Foundation. The Hillel Foundation, a Jewish student organization, is steeped in its own rich history and religious tradition. The process by which the ancient traditions of the Jewish people were accepted into the University of Alabama's pantheon of tradition is worthy of study for several reasons. First, the ways by which the Hillel Foundation was able to survive, grow, and achieve the level of acceptance it did before the major civil rights push of the nineteen sixties gives cause for study. Secondly, since the Foundation came into existence as the first official student organization on campus that represented a non-traditional student group, the experiences of this student group are worthy of study. This paper will argue that the formalization of the place held by the Jewish Tradition at The University of Alabama indicated a change in the University's attitude towards outsiders regarding the place they could hold in its' pantheon of traditions, and perhaps helping to make room for others later.

The method by which information was gathered and organized for this study was investigative in nature. Primary resources such as correspondence and literature from the period in question were the chief sources of information used in this study. Using these resources an understanding of the experiences and achievements of this student group were gained and are here put into words. This study is by no means a comprehensive

commentary, but rather seeks to provide evidence to support the notion that Jewish students somehow changed tradition at the University.

Beginnings (1930-1940)

Jewish students first began attending The University of Alabama in significant numbers thanks largely in part to the influence of President and then later Chancellor Denny. Dr. Denny, in an effort to increase the national prestige of the institution, began to recruit heavily in the northeastern part of the country (*Corolla*, 1953). Presenting the school as a bargain, considering the much lower cost of the southern school compared to those found in the north, convinced many people to send their children to study at Alabama. As a result of the large and rapid influx of northern students, the Jewish population at the University increased drastically during the nineteen thirties.

The Hillel Foundation most likely found its origin during this time. While no documentation was located to prove it, it is probable that these students experienced a variety of difficulties adjusting to the University's culture. Also, these students likely banded together due to common bonds of religion and experience. During this time period Jewish fraternities and sororities came into existence serving to corroborate the supposition that there was born a Jewish sub-culture on campus (*Corolla*, 1934). Perhaps a desire to form a more permanent organization existed at this time, but it would require later events to bring this desire to a head.

Of particular interest to this study is the manner in which the Jewish students during this time period interacted with the campus at large. As mentioned Jewish fraternities and sororities were founded. They modeled themselves after those traditional fraternities and sororities that already existed. While holding religious meetings and

forming libraries of Jewish literature to preserve their heritage and traditions, these Jewish houses also imitated their traditional counterparts (*Corolla*, 1933). Parties, formals, and weekly get-togethers were just as much a part of social life in a Jewish fraternity or sorority as ob erving the Sabbath. Soon, non-Jewish students were becoming involved in the Jewish social activities, and the other way around as well. Jewish students were making friends and becoming involved in many aspects of the campus community. Whether these two groups were interacting in class or at the yearbook meeting, the trend toward understanding and acceptance of the Jewish student began during this time and in this fashion. That the Jewish students were sought out by the administration to attend The University and then enjoyed such social success is the first indication that University Traditions were changing.

A Decade of War (1940-1950)

The Second World War had a profound impact on the psyche of Jewish people the world over. The horrors of the holocaust and the realities of anti-Semitism were impressed upon the minds of Jews in a forcible manner that could not be ignored. A sweeping resurgence of enthusiasm for their history and religious traditions gripped the hearts of Jews everywhere, and in America at the University of Alabama it was no different (B'nai B'rith Anti-Defamation League, p. 32).

On the outside, Jewish life continued much the same as it had in the previous decade during the forties. Jewish students still had parties at their fraternity houses and still went to formals at the houses of traditional students. The two groups of students still interacted frequently and for the most part in good cheer. However the realities of the war could not be ignored. All the male students spoke of when they would be drafted

into service (*Corolla*, 1949). The local newspapers discussed the particulars of the war in nearly every issue (Cooper, A1). What their traditions meant and cost must always have been on the mind of the Jewish student

During this time a change in the attitude of Jewish students regarding their right to be at the University is evidenced. This evidence comes in the form of the first organized push to create a formal Jewish presence on campus. This presence was established by the incorporation of the Hillel Foundation as a student organization (B'nai B'rith of Alabama, Articles of Incorp.). The importance of this step lies in the fact that it was the first formal Jewish action taken to change tradition at the University. No student organization existed prior to the Foundation that sought to serve the needs of Non-Christian non-traditional students. The lack of resistance to the Foundation's incorporation is the second strongest indicator that attitudes and traditions were changing.

The Articles of Incorporation of the Alabama Hillel Foundation dated April of 1948 indicate the perceived need of the Jewish student at the University. The objectives of the foundation are as follows (B'nai B'rith of AL., 1948):

> (a): To promote, foster and sponsor the educational, religious, and philanthropic activities of the University of Alabama B'nai B'rith Hillel Foundation maintained in behalf of the Jewish student body of the University of Alabama.
>
> (b): To do all things and exercise all rights and powers permitted to corporations not for profit organized under the Statute referred to herinabove; including, but without limiting, the generality of the foregoing; the right to acquire, hold, use, control and dispose of any kind

> or kinds of property, and to do all things incidental thereto; provided, however, that all funds and property , of whatsoever kind and nature, personal or real, shall be devoted to the purposes set forth in paragraph (a) of this article.
>
> (c): To borrow money and to give security therefore and to pay interest on same.
>
> (d): To do all things necessary, suitable, or property for the accomplishment of any of the purposes herein enumerated and with all powers now and hereinafter conveyed by the laws of the State of Alabama. (p. 2)

The stated objectives lend insight into the perceived situation and needs of the average student at the University during the nineteen forties. Focusing primarily on article (a), we note that the organization states that on behalf of the Jewish student body three basic activities needed to be promoted and protected. These activities are loosely defined as educational, religious, and philanthropic. The remaining articles deal with assuring the first article is provided for, indicating its importance. A discussion of the three activities the Foundation seeks to promote and how they accomplished this is worth some attention.

First, the Foundation establishes itself as an educational entity. The Foundation is for Jewish students at The University of Alabama, placing their needs foremost. Studies show that a feeling of belonging to and ownership of a school of Higher Education is a very important factor in student persistence in college (Levine, pg. 14). Prospective students frequently base their attendance decisions based on how certain they are that

they can find such a place of belonging. The Hillel Foundation from the beginning sought to create such an environment for Jewish students.

Before the Second World War, being Jewish was rarely considered by anyone not from tha[illegible]adition. Protestant Christians, of which most of the southern population consisted, viewed Jewish people as different at best. At the worst, some people viewed Jews as a threat, believing them to be a subversive element hoarding money and power that rightly belonged to traditional citizens. While the world knows the center of this errant philosophy was Nazi Germany, before and even during WWII many people openly agreed with the idea (B'nai B'rith Anti Defamation League, p. 31). While Alabama certainly had no more than its fair share of such people, the presence of Anti-Semitic thought was still brought to bear against Jewish people. Anti-Semitism and the horror of the Holocaust created a desire amongst Alabama Jews, both students and citizens alike, to assure that they had a place where they could receive an education and achieve social mobility for their children. The Hillel Foundation was founded firstly to serve educational purposes.

From its inception the Foundation provided a social nexus for Jewish students. The several Jewish fraternities and sororities (all located off campus according to correspondence from the time) rallied around the Foundation (Fleischel). A house also located off campus was purchased where the Foundation could operate and students could congregate. Jewish students who could not afford University housing could stay at the Hillel House. Students who needed financial help found a helping hand in the board of trustees' president Bill Bloom and the Foundation's director, Dr. A. H. Fleishel. Scholarship funds were created solely for Jewish students, with much of the funds being

raised from synagogues both local and abroad (Fleischel). Jewish students now had a place where they could find academic encouragement and advice that existed exclusively for them. In light of the Holocaust, the education and empowerment of Jews took on a new urgency. The Hillel Foundation, in providing scholarships, a home, a social network, and a safe place to study and talk did much to strengthen the educational experience of Jewish students.

Secondly, the Hillel Foundation sought to meet the spiritual needs of the Jewish student. The Jewish Religion places much importance on tradition and constitutes a strong presence in a person's life. Pentecost, Chanukah, and The Feast of Lights are all traditional observances centrally important to the Jew. However, the University community was slow to become sensitive to the tenants of the Jewish faith. Frequently, registration for the spring semester would be scheduled during Chanukah, or registration for the fall semester would occur during Pentecost. The administration did not permitted Jewish students to have days off to observe these holy days, unlike the Christian holidays of Christmas and Easter. The Hillel Foundation sought to be an advocate for Jewish student rights to observe their religious rites. The University Cafeteria did not make much of an effort to provide kosher foods, and sales receipts from the time indicate that during the late 1940's the closest kosher butcher was located in Jacksonville, Florida (B'nai B'reth of AL). The Hillel Foundation provided dietary assistance to those Orthodox Jews who lived in Tuscaloosa and the surrounding area.

The Hillel Foundation observed all the Jewish traditional high and holy days, either providing services on campus or organizing them in local synagogues. With the Foundation, Jewish students gained a spiritual and religious presence on campus they had

lacked before. In gaining this presence, the Hillel Foundation joined the campus Ministerial Association. This formalization lent a sense of dignity and respect to the students' religious identity. Perhaps this toleration of the formalized practice of the Jewish faith on campus most significantly represents the change in public opinion at the University, since it is the most obvious point of difference between Jewish Americans and Protestant Americans.

Thirdly, the Hillel Foundation sought to further the philanthropic mission of the Jewish student body. Providing for their needs was not enough. Their Jewish identity demanded students to be involved in a variety of charities and social organizations. Chief among these philanthropic charities were those that sought to protect the civil liberties of Jewish people both in the States and abroad. Zionism and the formation of the Nation of Israel were intense topics in that day and all Jews came to the defense of the newly reborn Nation of Israel (B'nai B'reth Anti Defamation League, p. 26). Organizations that disseminated information regarding the Holocaust and the relocation of thousands of displaced Jews after WWII needed funding. Attempts to recover wealth and property stolen by the Nazi's were prevalent. Efforts were made to keep the nation's attention focused on the Nuremberg Trials. The Hillel Foundation had a hand in all of it, giving its students an outlet for their need to change society and to exercise their civil liberties and rights. Jewish students raised money for charities through balls and fundraisers and hired orators to speak on Jewish issues of the day. There was much to set right after the war and the Jewish Community at the University was actively involved and doing their part.

The incorporation of the Hillel Foundation as a student organization is of note due to its uniqueness in representing non-traditional students. Traditionally, student organizations officially recognized by the University served the interests of Protestant students. A change in the schools toleration of different religions is evidenced by the utter lack of serious opposition given to the Foundation's incorporation. Traditions were changing and growing, as the result of Jewish action no less.

Cementing The Relationship (1950-1960)

The increased religious and traditional pride motivating the students during the forties did not dwindle as the Hillel Foundation moved into the fifties. Of interest to this study is the process by which the presence of the Hillel Foundation gained a permanent presence in the life of The University through the building of a campus chapter house and activity building. Having its own building on campus truly legitimized the place held by Jewish students in a way that not even the incorporation of the Hillel Foundation as a student organization did. It is amazing to note that at this time admission to the University was based on discriminatory standards, yet the Jewish students were building their own edifice. The articles of incorporation are very clear about the importance of owning property, and it can be surmised that the establishment of such an edifice was the initial intent of the framers of the organization. Jewish people have traditionally seen themselves as a people without a nation ever since Jerusalem was destroyed in 12 A.D. To have a place to call their own was very important and became even more significant after the Holocaust.

During the early fifties Jewish social and educational endeavors continued the patterns of growth experienced in the prior two decades. By involving non-Jewish

students in their lives and social events, understanding and tolerance had taken form in the minds of many students. Jewish fraternities and sororities experienced an equal level of attendance at their balls and parties as the traditional organizations did. During this time, Jewish worship services and festivals were observed and many Jewish students would bring non-Jewish friends along. Speakers were sometimes obtained to openly discuss differences between Judaism and Christianity as well as their shared history, drawing many Christian students (B'nai B'rith of AL). By the early fifties, many students had already been exposed to Jews on campus and were accepting of them and their traditions. It is within this climate of acceptance that plans to build on campus were put forth by the Hillel Foundation.

In a relatively short time, slightly more than three years, the funds were raised to build the new Foundation Building. The campaign to build the Foundation Building and its ultimate success were seen by many people, both Jewish and not, as significant to the life of the University. At the dedication in April of 1952, many statements of affirmation were made, such as (B'nai B'rith):

> "Hillel forms a significant and vital part of the University community." Dr. John M. Gallalee, President of The University of Alabama.
>
> "...a wonderful building and a fine opportunity of preservation and application to the life of the great Jewish religious heritage." The Rev. George M. Murray, President of the University Ministerial Association.
>
> "The Hillel House promises to give great and lasting benefit not only to our students of Jewish faith but also to all who accept their generous offer to make

use of its facilities." Dean Noble B. Hendrix, Dean of Students at the University of Alabama.

"Hillel is very helpful in filling the psychological as well as spiritual needs of the students." Dr. Margaret S. Quayle, Director of University Psychological Services Clinic.

"Hillel gives you a true feeling of democracy in action." Harris Cohen, a student.

Of significant import, the attitude of the administration and student body toward the Hillel Foundation and the complete sense of acceptance perceived when reading their words stands out. These statements serve to indicate that a major shift in the thinking of the administration and the student body in regards to tolerance had taken place. This shift in thinking had obvious implications relating to who was welcomed to participate in University Society and Traditions.

Emblazoned at the top of the Dedication Order of Activities Pamphlet are the words "A new dignity for our heritage, and a new incentive to our youth" (B'nai B'reth). This serves to encapsulate the general feeling of Alabama Jews that they had achieved a place of their own in the Traditions of the University. The completion of the Hillel Foundation's building was a significant cornerstone for Jewish students and the school. The attitude of the non-Jewish community toward the formalization of the Jewish tradition as represented by the new Hillel Foundation Building at the University has great significance. The capacity of the school to embrace people of different origin and heritage was exercised in a way it had never been done before. A place was made for Jewish people to grow and influence others.

A change in the attitudes of the Universities constituents is evident. A place was made for new traditions, and a place was made for a new group of people to participate in the traditions of the school. The process by which the Hillel Foundation established its own place at the University created a precedence for toleration and acceptance that can be assumed to have had an effect on the further diversification of the student body. In conclusion, it can be safely said that during the first thirty years of their presence on campus, Jewish Students changed University Traditions and created a place in campus society they could call their own.

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We Are The World: The International Student Association (ISA) at The University of Alabama

Anne Kanga

Introduction

The International student Association (ISA) at the University of Alabama (UA) falls under the division of student affairs. As noted in the UA students' associations website, "the first priority for the organizations in this division is to complement and supplement the academic enterprise, maintaining both a climate on campus and a range of programs that foster student's academic growth" (www.sa.ua.edu/). The main objective in this paper is to give an overview on how ISA has contributed in this endeavor since its inception in 1957. Students' associations like the academic programs contribute significantly to the general welfare of students in higher education. The International student Association, a tradition that dates back to the late 1950s has been playing a key role in socializing students from all ethnic backgrounds here at the University of Alabama.

The main focus in this chapter will be to do a historical research on ISA as a tradition and a student organization here at The University of Alabama (UA). Specifically, I will discuss its historical background, its objectives/aims/ governing

constitution, activities and student's involvement in the ISA activities or the lack thereof, ISA's contribution to the general welfare of the students and to the University at large, and finally, a conclusion. Methods and sources used to gather information for this paper range from personal communications, to other primary sources such as: The University of Alabama *Corolla* Yearbooks (1965-2000), University of Alabama websites such as ISA website www.bama.ua.edu/~isa/philo.html, and UA student affairs website http://www.sa.ua.edu. Personal communications have been through letters, emails, and interviews. Secondary sources used in this paper are textbooks and journals. Primary resources currently available show that ISA was founded in 1957, and established its international house at 1001 Riverside Drive in 1959. Over the years, it has encountered several challenges that have made it be severally defunct. However, currently, it is fully operational.

Objectives/Aims

In accordance to the Report and Recommendations by the Carnegie Commission on Higher Education (1971), student organizations are required to submit a statement of purpose, criteria for membership, rules and procedures, and a current list of officers. Further, campus organizations should be open to all students without respect of race, creed, or national origin, except for religious qualifications, which may be required by organizations whose aims are primarily sectarian.

The ISA's current constitution which contains eleven articles aims at achieving the following objectives as contained in article I of the constitution:

(a) To be concerned with the general interests and needs of international students at The University of Alabama.

(b) To promote academic, social and cultural interaction among UA international students, UA American students and members of the Tuscaloosa community.

(c) To remain non-profit, non-political and non-sectarian.

The 1965 *Corolla* yearbook summarized ISA's objectives as outlined here below: "The association provides a medium in which foreign and American students can interact socially and culturally and foster an understanding between nations through the interchange of ideas" (p.425). The 1965 *Corolla* yearbook further noted that ISA is concerned with the general interests and needs of foreign students and that the membership is open to all.

The International Students' Association Activities and Students Involvement at UA

The roles student associations play in the college life of students are equally beneficial like the academic programs. Rudolf (1990) appealed to this in his historical analysis of the American college and University as he observed, "the college as construed by the officials might neglect intellect in the interest of piety.... It might do all these things, and did, but the American college became something more, much more than this. In the end it became a battlefield where piety and intellect fought for the right to dominate; it became an arena in which undergraduates erected monuments not to the soul of man but to man as a social and physical being" (136-137). As Rudolph further argues, the students themselves planted beside the curriculum an extra curriculum of such dimensions that in time there would develop generations of college students who would not see the curriculum for the extra curriculum; who would not believe that the American college had any purpose other than those that could best be served by the vast array of machinery, organizations, and institutions known as student activities. Rudolph further

argues that "To what had been a curriculum in the 1820's was added a vital extra curriculum by the 1870's" (p.137). The ISA tradition at UA though started many years later is part of the extra curriculum that was added to the American collegial life.

Although ISA dates back in 1957, the current ISA office has records from 1987. With few exceptions, annually, ISA carries out the following activities: Welcome back party/back to school party, international film festival, international exhibitions, international orientation and conference, all nations dance, international sports day, Halloween party, spring party, get on board day, thanksgiving dinner, world peace day, international banquet, bowling tournament, international week, international friendship program, international talent show, watermelon cutting party, international festival/Flava Fest and farewell parties, a president's reception, and a weekly coffee hour that is held every Friday in 121 BB Comer Hall from 11:30 to 1p.m. The pictures at the end of this paper (Appendix 1 and 2) give a taste on how some of these activities are like. Also, a glimpse of ISA members clearly affirms that the ISA here at the University of Alabama is indeed the "World". For details concerning these activities, you can visit ISA's website: http://www.bama.ua.edu/~isa/philo/philo.html or email isa@bama.ua.edu.

A discussion with the current ISA president Rashmee Sharif, revealed some challenges the association has encountered over the years. According to the president, the ISA has undergone an evolution. From being very active in the late eighties and the early nineties, the association became defunct throughout the nineties, and only "resurrecting" at the dawning of the new millennium. According to her, this is likely due to the fact that ISA sees more turnover than any other organization. Most international students are

usually here on campus for shorter periods of time, and most of the time they are trying to adjust into the new American culture.

As she argued, many shy away from getting involved because there are cultural and academic pressures to cope with. According to the president, the association is getting more active when most of the officers are either American students or as it is currently, with the first generation Americans. Actually, the current president is a first generation American from Bangladesh. With respect to this evolution, the ISA president remarked "This poses a new dimension to the ISA, it is almost as if the children of the international students from the past are now running the ISA. After such an evolution, ISA's events have greater turnout from both the American students and the international students and no international students seem to be complaining about ISA's American executive board" (Interview held on October, 14th 2002).

She further argued that this situation is not a negative one in that these American students are usually here for longer periods of time, are accustomed to the American way of life, can handle the University's bureaucratic ways, and can mix equally well with both the American and international students. At some point in our discussion, the president remarked: "However, the ISA should be run by international students because many of these American officers cannot possibly understand all the unique dimensions of being an international student. Issues of Visas, work permits, passports, and all the Immigration and Naturalization Services (INS) procedures are all to alien to American students. However, as the president observed, unless, the international students are here long enough, it is unlikely that the American influence in the association will change. ISA's contribution to the general welfare of the students and to the university at large

An excerpt from the 1993 *Corolla* yearbook succinctly summarizes the very significant role students' organizations play in the general welfare of the student body as quoted here below:

> We joined clubs so that our individual voices swelled into a chorus worth listening to. Our screams of outrage and shouts of joy melded into the sound of change. Our days were filled with the solidarity of mutual goal, and we met that goal with energy and enthusiasm. Whether we are working for a better tomorrow, or just getting together for games on the quad, organizations satisfied the most important need of all –to be together, to be necessary. We are needed. More importantly, we needed each other. (p. 225)

Jill Weldon in the 1987 *Corolla* yearbook noted, "College students are amazing in the amount they can pack into their lives. At Bama, they are no exception. The number of successful organizations attests to this" (p.127). Weldon continued to say that students are given the chance to find out about organizations and are able to meet members at get on Board days which are held twice a year, at the beginning of each semester. Also, a reflection on the American College in the Colonial and Revolutionary periods (1636-1800) shows the crucial role students' organizations played in promoting social welfare among the students, the families and in the community at large. As Rudolf (1990) observed, there was a significant positive correlation between students' involvement in student organizations and related extra curricula activities and reduction of students' unrest in universities and colleges.

Vine (1976) noted that after the 1740s, the social function of higher education changed. Educators perceived a moral crisis sweeping all of society and laid the blame to

improper training within the family. As Vine observed, educators perceived a moral crisis sweeping all of society and laid the blame to improper training within the family. The college was seen and came to serve as an institution, which was best, suited to inculcate virtue and promote social sponsorship among the privileged. In other words, the college needed to be structured in such a way that students freely interacted as this helped them to learn from one another. Vine quoted Benjamin Franklin who commenting on the social function of the college noted "In addition to offering vague and imprecise statements about teaching students how to use riches and talents, colleges characterized themselves as offering another advantage which might seem more compelling" (p.414). Commenting on the people who founded the Academy of Philadelphia, Franklin noted that they would zealously unite, and make all the interest that can be made to establish students, whether in business, office marriages, or any other thing for their advantage.

Franklin captured the significant role played by students association such as ISA as early as the 1700s as he asserted, "proper connections are essential for success. He offered the hope that the right schools could provide the means through which connections could be made. Although Vine and Franklin's argued for how the college would serve the social function of the sons of the elite then, undoubtedly, this social function is very evident in students association in the present American higher education. As Weldon (1987) in the *Corolla* observed, in students organizations, "There is a choice for any interest or personality. There is political, career, religious, academic, philanthropic, athletic, and just plain organizations" (p.127).

The International student association at the University of Alabama, which was founded in 1957, provides a medium in which foreign and American students can interact

socially and culturally and foster an understanding between nations through the interchange of ideas. Concerned with the general interests and needs of the foreign students, the membership is open to all students. By 1965, when the association first featured in the *Corolla* yearbook, the membership comprised of 132 students representing 33 different countries.

The following interview with Rashmee, who is the current ISA president (2002-2003 school year) revealed that ISA not only enriches campus life for all student and especially the active members, but it all also creates many other forays that bridges the gap between the administration, and the student body and especially international students.

Q. Please comment on how ISA contributes to a better intercultural understanding here at UA.

A. Throughout the year, the various ISA activities aim at fostering international cultural awareness whether it's through films, dances, dinners or whatever activity.

Q. How does ISA bring the international students together on a regular basis?

A. International coffee hour is an established tradition on this campus. It is currently held virtually every Friday in room 121 BB comer hall from 11.30 a.m. to 1.00 p.m.

Q. In what other ways does ISA enhance the general welfare of students?

A. ISA is proud to announce that we will be awarding three ISA book Scholarships in order to foster and promote involvement in the ISA this year. Several upcoming event s such as our Halloween party and kick off on the